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NAE
on the move

■ NAE EXECUTIVES AND staff members are concentrating their schedules this month in order to make way for the event-of-the-month (and year)—the eighteenth annual NAE convention to be held April 25-29 at the Palmer House, Chicago. Most of them will be participating in the program, conducting conferences, or assisting in handling of the thousand-and-one details necessary to a successful convention. Appointments prior to and following the convention include these:

■ DR. CLYDE W. TAYLOR, NAE secretary of public affairs, is to speak April 29 at the missionary convention of the Evangelical Free Church Wheaton, Ill., and then go to Pontiac, Mich., April 30 and May 1 for another missionary conference at the First Baptist Church.

■ REV. MAHLON L. MACY, NAE field director, will be conducting evangelistic services April 10-17 in the Friends Church, Richland, Iowa, where Rev. Almon White is pastor. From April 19-21 he expects to attend the convention of the National Holiness Association in Asheville, N. C. (see news story page 31.)

■ DR. GEORGE L. FORD, NAE executive director, plans several visits during the month to evangelical denominational headquarters in the Central States area.

people in *Action*

■ THE NAME OF Dr. Frank E. Gaebelein is not strange to any Christian magazine audience. In addition to being headmaster at the famous Stony Brook School, he has written numerous articles. His Easter message for the readers of this magazine, "How I Know Christ Lives," is an affirmation of his faith in the resurrection of Jesus Christ. It is based on a sermon preached in Hegeman Memorial Chapel at the school which he heads and you may read it on page six.

Dr. Gaebelein is also a member of the executive committee of the National Association of Evangelicals.

■ OVER TWO YEARS ago when churchmen were just getting "up in arms" about the alarming increase of pornographic literature, the Rev. Arthur Zahniser wrote an article in *Action* about "The Battle Against Obscenity." The past two years has seen the

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Official Publication of the
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VOL. 19, NO. 2

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ASSISTANT EDITOR / Verda Bloomhuff
CONTRIBUTING EDITORS /
James E. Curry — William S. Deal
John Noble — Arnold D. Ehlert
Clate A. Risley — Donald H. Gill
ART CONSULTANT / Ransom D. Marvin
CIRCULATION / Esther Ford

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

Here's some inside information on the Air Force manual controversy. Charging communist front-group affiliations on the part of leaders in the National Council of Churches the manual has made page-one news. But the public protest of the National Council took place after the manual was already withdrawn from circulation, according to a high-ranking Air Force official. Furthermore, the National Council knew that the manual had been withdrawn. Why then did the Council carry its protest to the newspapers after its request for withdrawal of the manual was granted? Primarily because certain NCC officials wanted a public fight.

The NCC office headed by James Wine was looking for a "cause celebre." Wine is the recently-appointed NCC Associate General Secretary for Interpretation. He and his office wanted an opportunity to prove their value to the NCC, by way of national publicity. Air Force manuals were already in the news because of dog-washing instructions, bartending suggestions and the like. The charges in the manual seemed to be so overdrawn that Wine judged he would have both the press and the public on his side. A letter of protest was sent to the Secretary of Defense so that the Air Force would get the story before the papers. But the Air Force acted quickly and the manuals were withdrawn that same week. The following Monday Wine gave an exclusive story on the NCC protest to the Washington Post.

One thing Wine did not count on, however, was the quick recoil of the House Un-American Activities Committee. Without delay that committee called Air Force Secretary Sharp over to Capitol Hill and asked which of the manual's charges were false. Against the wall for a second time, Sharp admitted that they were true, but stated that names should not have been used. Wine then engineered a blast of adjectives directed against the Un-American Activities Committee and Secretary Sharp by NCC leaders who were meeting in Oklahoma City.

Meanwhile, pressure entered the picture from another direction. Certain Protestant leaders within the National Council orbit approached the Air Force Chief of Chaplains, Terence Finnegan, a Roman Catholic who works directly under the Military Ordinariate headed by Cardinal Spellman of New York. This approach eventually culminated in a carefully-guarded statement by the Cardinal, asserting that the "general body of (Protestant) ministers" is loyal to the country.

The American Council of Churches, the International Council of Churches, Edgar Bundy, the Circuit Riders and other similar groups filed public statements as soon as the manual became an issue. They backed the House Un-American Activities Committee with all the verbal strength they could muster.

At the same time the Un-American Activities Committee responded to the criticism from NCC leaders by issuing an invitation for those same leaders to appear before the committee in Washington. Knowing that the committee would focus only on the charges in the manual, with the possibility of further embarrassment to the NCC, they declined.

It will be a long time before the Air Force manual controversy has blown off the national scene completely. The National Council, unwilling to admit that any kind of a left-wing problem has even existed within its ranks, will keep on trying to prove its lily-white innocence, but opposing groups will not be willing to let the matter drop without further discussion. There is one question which might haunt the NCC for a long time. Did James Wine make a wise decision when he carried the story to the press after the Air Force had withdrawn the manual?

(Continued from page 3)

trickle of indecent magazines increase to a flood. Many communities find themselves almost helpless in dealing with it.

We asked Mr. Zahniser to come back and tell our readers how his city of Evanston, Ill., dealt with the matter. Read—by all means—the article "Pornography Challenges Our Culture" on page 11.

■ DR. MYRON F. BOYD went to Russia last fall in connection with the Russian language broadcast of the "Light and Life Hour" on which he is the regular speaker. "My Month Inside Russia" (page 16) recounts some of his experiences in that month as a tourist behind the Iron Curtain.

■ WHEN THE HUNDREDS of delegates and visitors arrive in Chicago later this month for the NAE convention, not many of them will realize how many hours have gone into the local arrangements. Directing the preparations over the past several months has been Dr. Fred P. Thompson, Jr., local chairman and pastor of the First Christian Church in Chicago. Read his warm welcome to you on page 14.

■ FROM HIS WASHINGTON vantage point as assistant secretary of public affairs for NAE, Donald H. Gill is able to see the gaps in most of the local evangelical public relations programs. With this background he gives a lot of practical help for your church in his article, "Is Your Church Making Friends in Your Community?" (page 8).

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IN THE PROLOGUE to the Book of Acts, Luke declared of Christ, "He showed himself alive after his passion by many infallible proofs" (Acts 1:3). The angels who met the sorrowing women at the garden tomb the first Easter dawn asked, "Why seek you the living among the dead?" (Luke 24:5). The risen Lord said to John on Patmos: "I am he that liveth and was dead: and, behold, I am alive for evermore" (Revelation 1:18), and Paul spoke very personally of the resurrected Saviour as "Christ who is our life" (Colossians 3:4).

It is strange that the Easter message, despite its familiarity, remains one of the most incompletely understood of the great foundations of our faith. To celebrate the resurrection with flowers, music, and a special sermon is all very fitting. But as a distinguished New Testament scholar says in a recent book on the risen Christ: "There is a fatal weakness in our modern emphasis on Easter. The emphasis is, of course, true to the gospel message; the resurrection is central. But too many Christians begin to look to a long summer vacation once they have had a 'big Easter.' For the first Christians the resurrection was not the end of the story; it was the climax which leads on to further momentous developments."[1]

Moreover, the empty tomb must never be considered in isolation from Calvary. Good Friday and Easter are not separate; they are indissoluble parts of a single divine accomplishment—the reconciling of a lost world of men and women to God through His Son. To think of either the cross or the resurrection all by itself is to do violence to the integrity of the gospel. For the gospel is a trinity in which these great truths—"Christ died for our sins according to the Scriptures . . . He was buried . . . He rose again the third day according to the Scriptures"—constitute the work of God in our behalf.

In the village of Domo d'Ossala in Italian Switzerland, there is a series of chapels with pictures and effigies of Christ's passion, such as Christ before Pilate, Christ being scourged, Christ crowned with thorns, Christ staggering under the cross. The climax is in the main church itself with its great picture of Christ on the cross.

A traveller found the path up to this point well-worn by the feet of devoted pilgrims, who for years had come to witness anew the sufferings of the Saviour. But there they stopped. Theirs was a dead Christ.

Beyond the church, however, was another shrine. Here the path, which was well-worn up to this point, now became grass-covered. Evidently no one went further. But the traveller went on through the tall grass to the summit and found there the chapel of the resurrection. The builders of these shrines did not stay with the dead Christ, but the people did as the grass-grown path proved. And while there are many like them, there are others whose understanding of Christ does not stop at Calvary but goes on to the empty tomb and thence out into the well-trod paths of daily life.

So we take our place with them as we look at the living Christ in three particular aspects—His uniqueness, His historic reality, His personal relation to us.

Consider first the uniqueness of the living Christ. Have you ever stopped to think of the wonder of the fact that of no other great religious leader except our Lord Jesus Christ could it be said, "He showed himself alive after his passion by many infallible proofs"? Such a thing could not possibly be claimed for Moses, who died before entering the Promised Land. Nor could it be said of Confucius, who ended his days a disillusioned old man. Neither could it be asserted of Buddha or of Mohammed. They too went the way of other men and not even their most devoted followers have even dared claim that they left the grave.

But Christ is different. Because He is the God-Man, His work had a unique consummation and continuance. Just as no other religion aside from Christianity had a founder who arose from the dead, so no other religion has a founder who died to save all men.

"But wait a moment," someone says—and there are many who are saying it in this modern day—"all this is mere assertion. It's all very well to declare that Jesus Christ is unique because He alone rose from the dead. But we need more than assertion. We want proof."

To such a query the answer is plain. There is proof if we will but look at the evidence. Listen to Luke, the historian: "He showed himself alive after his passion by many infallible proofs."

Thus we come to our second point which is the historical reality of the living Christ. The resurrection, the continuing life of Christ, does not rest on assumption; it is not a wistful grasping at some vision. On the contrary, it is based upon a whole chain of evidence— "many infallible proofs," as Luke calls them. What are they?

[1] *Jesus Christ the Risen Lord,* Floyd V. Filson, p. 49.

NOW Lives

By Frank E. Gaebelein

Well, there is the fact of the empty tomb, a fact on which all attempts to explain away the resurrection are wrecked; there is the circumstance of the precisely disposed grave clothes; there are the numerous appearances over nearly six weeks, as He was "seen of them forty days," during which He appeared to Mary Magdalene, to two disciples on the Emmaus road, to the disciples in the locked room when Thomas was absent, to the disciples in the locked room when Thomas was present, to the seven at the Sea of Galilee, to the 500, to James, and to Paul on the Damascus road. These are some of the infallible proofs.

And there are also others, such as the existence of the Christian Church itself. For it is undeniable that, if the disciples had not been convinced that their Lord arose and was living, there would never have been any Christian Church. Dr. Josiah Penniman, who was president of the University of Pennsylvania, used to teach a course in English Bible to college students. When he was asked one day about proof of the resurrection, he quietly walked to the window of his classroom and pointed to the many church spires in that part of Philadelphia. The Church is indeed the visible outcome of the fact that the Lord who is its Founder and Foundation actually rose from the dead.

Again, the first day of the week bears its own witness to the living Christ. For the only way to account for the shift in the day of worship from the Sabbath to the first day is the resurrection. This is the Lord's Day, because on this day He arose.

In this age of science we need Luke's emphasis on proof, reminding us that the resurrection is just as much an historic event as the birth in Bethlehem and the death on the cross. As the risen Christ said: "I am he that liveth and was dead: and behold, I am alive for evermore."

But the resurrection, while historical fact, is, as our third point shows us, an event of continuing, contemporary significance. Important as the historical evidence of the resurrection is, the risen Christ is for us Christians more than an event of the past, more than a great theological doctrine. He is a living Person and it is our inexpressible privilege to know Him personally. As Paul put it in brief but intimate words, "Christ [who is] our life."

By this Paul meant, among many things that, although our Lord Jesus Christ rose once and for all in the mighty display of God's power when the stone was rolled away and His body left the grave, He continues to live on in every Christian heart. It is significant that the Bible records nine instances where human beings were raised from the dead—several of them in the Old Testament and others in the New Testament, including the raising of Jairus' daughter, the raising of the son of the widow at Nain, and, most notable of all, the raising of Lazarus.

But in every case these persons were raised in their mortal bodies to continued human life after which they died. But Christ was raised "after the power of an endless life" in a unique, glorified, and deathless body. Moreover, this resurrected body is the "first-fruits," the very pattern and assurance of our own resurrection when He comes again. So it is that we say in the creed: "I believe in the resurrection of the body."

The Easter message is primarily the message of the Living Christ. But how is He living? The answer to that question faces us with a reality that is at the same time a mystery. He lives in His glorified body. He lives in a body that transcends human limitations. When He appeared during the forty days, He had a body bearing the print of the nails and the wound of the spear; in this same body He ascended and in it He is in the place of exaltation at the right hand of God.

Yet—and here is the mystery illuminated by the fact of the deity of Christ—because He is an infinite Person, He is beyond the limitations of time and space. Thus we know—we do not conjecture or guess—we Christians *know* that Christ is present with us. Just as David Livingstone in his journeys into darkest Africa was not alone because he relied on the promise of his Lord, "Lo, I am with you alway, even unto the end of the world;" so we who are not exploring a dark continent but living everyday lives have Christ with us. It is our heritage to know the risen, living Lord.

God said to Hudson Taylor, "I will evangelize China, if you will walk with me." And Hudson Taylor did; He walked with God with the result that the China Inland Mission with all its great evangelical work came into being. It is the living Christ with whom we walk.

Toward the middle of his life. Dr. Dale, the author of the classic book on the atonement, made, he said, "the discovery that Jesus is alive." When he made it, it transformed everything for him. Have you ever made this discovery?

Truly Christ bears a deep relationship to all His children through the second birth. For, says Paul, "Christ is our life." Or as he puts it so very personally, "Christ liveth in me." Think of it! Jesus Christ, by His spirit, actually lives in the believer's heart! This being the case, we cannot even begin to know the fulness of the Easter truth until we learn something of what it means to have Christ living in us.

Said St. Patrick in an old, old hymn of 1500 years ago:

"Christ with me, Christ before me,
Christ behind me;
Christ in me, Christ beneath me.
Christ above me;
Christ on my right, Christ on my left;
Christ when I lie down, Christ when I sit down;
Christ when I arise."

All of which Paul compressed into a single great sentence, "To me to live is Christ."

But to realize what St. Paul and St. Patrick meant is not a sudden achievement. It was Spurgeon who said with humility, "In forty years I have not spent fifteen waking moments without thinking of Jesus." How is it with us? Do we cultivate the presence of the living Christ by thinking of Him every day?

When our Lord appeared to Thomas, who had doubted the reality of His resurrection, Thomas declared, "My Lord and my God." Whereupon Christ said to him: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed."

That is the Easter beatitude, the beatitude of the living Christ for all who, looking in faith to the risen Christ, are saying of Him in their hearts, "Whom having not seen, we love."

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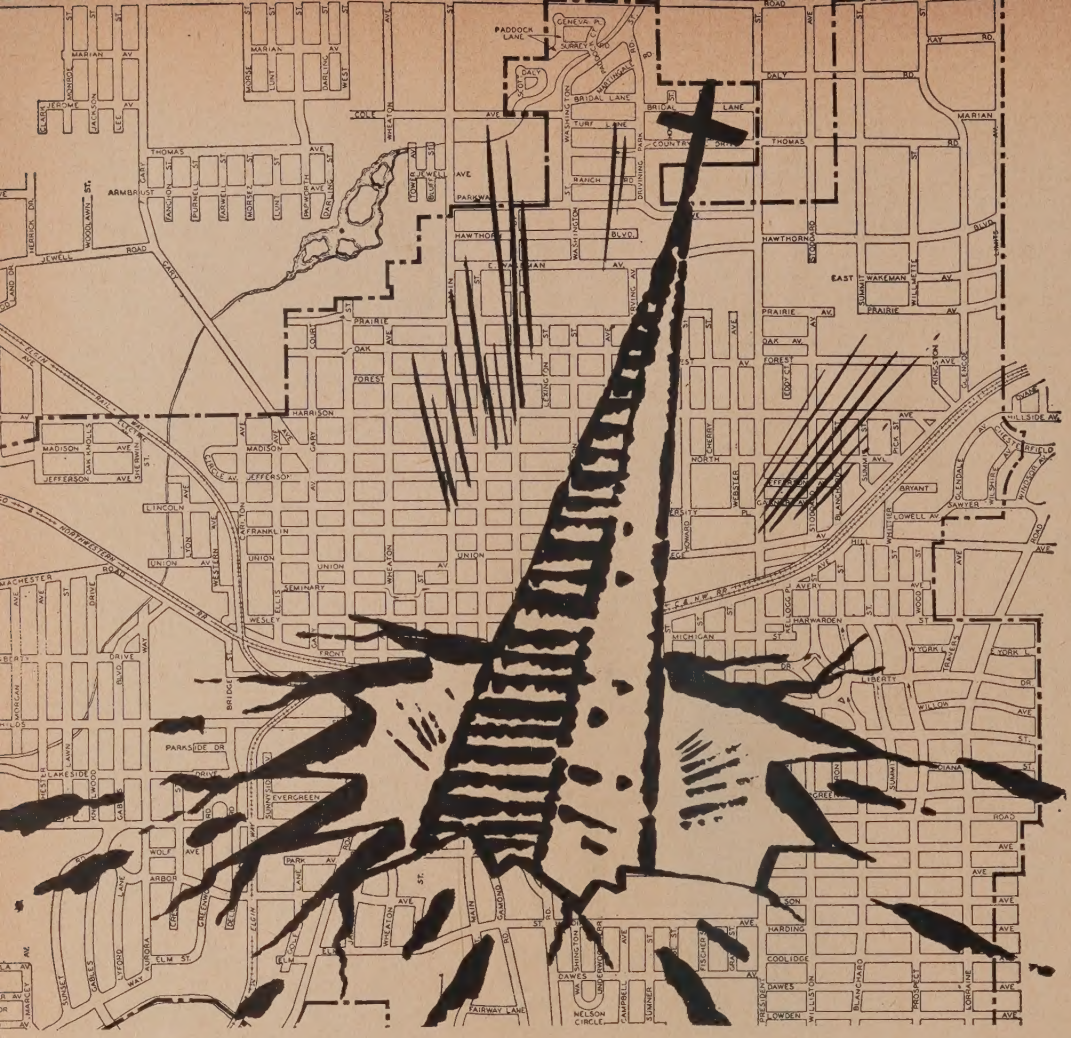


By Donald H. Gill

IS YOUR CHURCH making friends in your community?

WHAT DO the people in your community think about your church? Most evangelical churches, unfortunately, have never taken the time to find out. The church program is tailored to the expectations of the members, while the thinking of people outside the congregation is disregarded. Yet

Our churches often become bushels under which the light of the gospel is hidden from the rest of the community.

this same church, if it is really evangelical, will declare that it is indeed interested in reaching the people in the community. After all, reaching the neighborhood with the gospel is the express demand of the Great Commission. But somehow the thinking of the average evangelical church has been short-circuited so that the attitudes of people outside the congregation are never given consideration.

By way of contrast, first century believers in Christ were intensely interested in their relations with each community where the gospel was proclaimed. Every effort was made to assure that the community had an accurate understanding of what Christians believed. Paul and his colleagues spent days and weeks at a time in the forum, synagogue or marketplace patiently explaining their faith. They made it a point to inject their message into the mainstream of community life.

Take another example of the action of New Testament believers. Paul demanded a public release from the prison at Philippi (see Acts 16:35-40). This demand was not rooted in an attitude of spiteful retaliation aimed at the community officials who had caused his imprisonment. His primary concern was for the church which had been established there at Philippi. Was this church to be set aside in the community as a fringe group of fanatical believers in Christ?

If Paul had agreed to depart quietly this would have been the inevitable result. He made his demand for a public release in the interest of better community relations for the church which was then in the process of formation. Even when communities reacted violently in opposition to the Christian message, the believers patiently demonstrated that they had the deepest interests of the community at heart.

Evangelical churches today need a plan for effective relations with the community. Otherwise unlimited opportunities for outreach are lost. Essentially what must be done is to show that evangelicals have a deep, genuine concern for the needs of people in the community. As things stand now, our churches often become bushels under which the light of the gospel is hidden from the rest of the community.

We have become guilty of withdrawing from the community while we pride ourselves on the purity of our message. We claim to be the salt of the earth, but the community is hardly conscious of our presence. Why? has the salt lost its savour?

No better objective for the evangelical community could be found than was expressed by Jesus Christ: "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." That is precisely what our communities need to see in an evangelical congregation.

Any sound plan for improvement in the community relations of your church must be based on comprehensive and accurate information about the community: its history, its economy, its ethnic groups, its education, its social and political structure, its geography and its religious preferences. Such information bears directly on the relations of your church with the community.

Some churches in your community may have managed to become a part of the history of the community. You will note that many people are influenced in their church affiliations by a vague feeling that a certain church has "historical roots." Newer churches in the community ought to take this into account. Evangelical churches can always emphasize their relationship to historic Christianity, the faith of first century Christians. By this means people in the community can be shown the real roots of the evangelical faith, and of a specific evangelical church.

The economic structure of your community may be changing. If so, the church ought to be alert to what is happening. Sometimes the community from which the membership has been drawn moves away from the church. This often happens in the case of inner-city industrial areas. The church ought to make an intelligent decision on how it will serve its membership and the community generally in such a changing situation. But all too often decisions are made on the basis of inadequate information and the church loses opportunities.

Your church officers should also give consideration to the various ethnic groups in the community. What percentage of the people are of Italian, Irish, Polish, Jewish, Spanish or Negro extraction? How many people of these segments of the community could really feel at home within the congregational life of your church? Which of these groups should you make a real attempt to reach?

It is understood, of course, that the gospel is equally valid for all such groups. However, it is not to be thought that this fact guarantees that members of such groups would automatically feel at home in your congregation. It is up to the church to eliminate barriers which may keep the gospel from effectively reaching certain groups in the community. Sometimes the social barriers are so great that a separate congregation must serve a particular group, but in the long run this is never a fully satisfactory solution.

The educational level of people in the community should also be given some thought. How does it compare with the educational level of the people in your congregation? In a suburban community of college graduates any congregation made up entirely of workers with a high school education could be expected to meet with some difficulties in reaching the community. But even these difficulties can be overcome with careful planning and dedication to the task of reaching the neighborhood.

The age grouping within the church is an important and obvious factor. People naturally like to associate with others of about the same age. It is not, of course, possible to change the age groupings of a congregation suddenly and in one stroke. But it is a good idea to have the weak points in mind so that special steps can be taken to fill in the gaps where possible.

Geography of the community is another factor. If the church building is not in a prominent location, it will be necessary to take extra steps to place the church in the thinking of the people. Is it easy to get to your church by public transportation? How do you direct people there? Is it near some prominent spot in the community? A little thought on these points will help you to make small changes in your announcements and publicity which can be of great importance.

What about the social and political structure of your community? Are there some members of your congregation who are politically and socially active? The associations of people in your congregation often determine how far into community life the witness of your church will be felt. If nobody in the congregation has any contact whatever with people of social and political influence, then it becomes doubtful that your church will have

(Please turn page)

any extensive witness in those segments of community life. Yet people in those circles may need the gospel as much or even more than others.

You should have some accurate information on the number of people in the community who know anything about your church. This requires a survey of some sort—which need not be a difficult operation. Secure the cooperation of two or three of the intelligent, attractive college-age men who are members of the congregation. Draft a list of three or four simple questions, such as the following:

a. We are trying to find out how many people in the community know about our church. Would you be able to tell me the location of the (name of your church)?
b. Do you have any friends who attend (give your church name again)?
c. Have you ever attended or been invited to attend the (church name)?
d. May we ask how often you personally attend church during an average year?

Each man should have a chart on which he can check the answers of each of the respondents. Strive for accuracy. The best place to meet the public is on a sidewalk where there is fairly heavy pedestrian traffic within a mile or two of your church.

Get at least one hundred respondents for the best results. Evaluate the results carefully. Then try to discover means by which you could help more people become acquainted with your church—through their friends, advertising, a door-to-door campaign, or by other means. Incidentally, when your men make the sidewalk survey, they ought to have some attractive pamphlets on your church and its program so that the respondents can carry away some information on the points asked, if they so desire.

You ought to list the things which might attract people to your church. Take the Sunday school program, for instance. You are offering to teach the children (adults, too, of course) of the community the Bible. Such an educational program is of real benefit in the community. You are offering something which is of real value and which is often attractive to parents. Perhaps you ought to focus on this one point in one door-to-door campaign in the neighborhood.

A special dinner for the young people of the congregation ought to be a time when their friends can be invited. A speaker recognized in the community will help get wider attention. This kind of an introduction to your church program can lead to spiritual results among young people in a very short time. Each occasion like this should be a time when somebody in the community gets a friendly introduction to your church and to the message which it declares.

Some people will visit during the morning worship service. Do they find people who are genuinely interested in them? Do they feel at ease? If your church is really thinking in terms of witness and service in the community, something in the worship service should evidence this fact. The sermon ought to include references to locations and events right in the neighborhood, so that the church's concern for the community will become evident.

All too often a pastor carries a congregation thousands of miles away to illustrate a point when a better illustration is to be found right across the street. Try to demonstrate a friendly feeling for the community and for the deepest needs of people in the neighborhood.

It will also be worthwhile to list the things which might keep people from wanting to associate with your church. Not everything about your church will be on the plus side—that kind of church isn't in existence yet.

Is the form of service understandable to the average person in the community? If not, what are you doing to help him understand your form of service?

What kind of an impression does he get from the exterior appearance of the church and grounds? The exterior of a church can tell a great deal about the people on the inside.

If he makes a visit he will soon know whether the congregation is a clique unto itself or a friendly group with which he can have a happy and satisfying association. Therefore, it will be well to analyze the general attitudes of the congregation toward other members of the community, particularly those who might be induced to visit your church.

Since evangelical churches have the same general objectives in any given community, it will be well for you to know about other evangelical churches and what they are doing to reach the community. From what part of the city is their membership drawn? Do your members have frequent contacts with the members of other evangelical churches? Are they apt to give a joint witness to Christ at work or at home? There are many ways in which evangelical churches could increase the overall evangelical impact on a community through joint efforts.

By this time you have asked a lot of questions, and we trust that enough real thought has been given to the relations between your church and the community so that you will have a comprehensive body of accurate information upon which to build your plans. If so, the time has come when you should make specific plans. The planning of each church will, of course, vary according to the circumstances of its individual situation. There are, however, some general points which ought to enter into any plans for improved community relations of the church.

One part of your planning ought to encompass ways and means of getting acquainted with the community and with community officials. The pastor and other church officers ought to plan some occasion when they can meet with community officials and acquaint them with your church program.

Perhaps an opportunity will arise when you could invite a city official to speak on current community developments with which he is familiar. You might think in terms of a special program for the men of the congregation, or for the ladies of the congregation, when their friends in the community could be invited to attend. Such occasions can be used effectively to bridge the gap between the church and the rest of the community, if they are planned carefully. Watch for opportunities such as the closing program of vacation Bible school or the children's Christmas program. These are often first-rate opportunities to get acquainted with parents in the neighborhood.

Plan to help people in your community. Watch for the special needs of persons or families. If a family is suddenly gripped by calamity or sickness, there will be an opportunity for the people of your congregation to demonstrate Christian kindness. This kind of activity in the community ought to be a constant part of your church program. You can do more to improve your community relations by a few acts of kindness where they are really needed than by many more expensive ways of attracting the attention of the public.

Your church can also participate in certain community projects. If a "neighborhood beautification campaign" is getting under way, your church will make many friends by helping to spread the word. Your church paper can be used to back up certain community projects. Make sure that a copy gets back to the officials of the campaign so that they will be aware of your cooperation.

Plan to give the people of your church things which show the relation between your church and the community. You need not soften the impact of the gospel in doing this. Maintain the emphasis where it belongs, and make sure that the gospel gets the widest possible hearing.

Perhaps the most important part of your whole program will be your

(Continued on page 13)

PORNOGRAPHY
CHALLENGES OUR CULTURE

Using this blueprint, your own community can do what Evanston did about its problem. **By Arthur Zahniser**

A TEEN-AGE sex ring, engaging in tri-weekly love-and-drink sex orgies was uncovered recently by a chief of police in the suburbs of one of America's large cities.

At least forty-five youngsters from several suburban communities, mostly from well-to-do homes, were involved. Some were just out of grade school. One fifteen-year-old climbed from her bed-room window at night to join these "parties" where sex unlimited was practiced. Girls as young as thirteen participated. One became pregnant.

Violence flourishes in our "best" communities, too. Two teen-age baby-sitters, returning home, were followed, attacked, both were stripped and one was beaten and raped. This happened in my locality.

These are not unique cases. These dangers to children abound everywhere. Seduction, sex practices and crimes of violence have burgeoned into a staggering problem.

Two hundred thousand unwed mothers were reported last year. Others, covered up, did not became statistics. A Harvard sociologist estimated that as far back as 1956 between 330,000 and 1,200,000 abortions a year were being performed. Many in both categories were very young. Some were mere children.

Venereal disease—despite "miracle" drugs—is rising again among teens. Juvenile delinquency increased eight per cent in 1958. This just continued the trend which had seen it rise 45 per cent in the five preceding years. Our very young are posing our greatest problem. In the past several years crime has skyrocketed in the 10-17 age bracket. It has grown ten times faster than the population increase for this group. Forty per cent of youngsters caught in criminal acts had not reached their fifteenth birthday.

We are faced with a new and frightening fact in our American culture. We are producing more and more warped, immoral, cruel and irresponsible children and youth each year.

Why? What's wrong with them? There are, no doubt, many contributing causes. But you and I are responsible for allowing them to continue and develop. There is a continuing general breakdown in our society. Sex is flagrantly used in advertising. It is flaunted on television. Newspapers coming into our homes daily display movie ads majoring in matters of the flesh. Best sellers present life on the animal level —and below. Sex magazines by the hundreds abound. They are spiced with pictures of girls, unclad or in diaphanous dishabille, provocatively posed. Much of the communications media in America is corrupted or corrupting.

Dr. Peterim Sorokin, sociologist of Harvard, in his book, *The American Sex Revolution,* asserts that literature in our country has become preoccupied with its "subsocial sewers," with "the prostitute . . . the brothel . . . the street corner gang of delinquents . . ." Writers present a "degenerated love . . . concerned with the abnormal, perverse, adulterers, fornicators, masochists, and sadists." The real tragedy is that much of this warped love is presented as "attractive and enjoyable." It is just commendable variance or liberation from the antiquated marriage bond.

Sham literature — the type which floods our newsstands and drugstores in magazine and paper-back book form —Dr. Sorokin affirms, is far worse. It is "saturated with sex . . . with the most degraded forms of behavior." No sex fact is sacred. Detailed descriptions of "Sexual approach . . . kissing . . . embracing and couplation . . . (with) rape . . . and sexual perversion" fill this "pornographically illustrated pulp literature. It demoralizes and dehumanizes millions of its readers . . ."

I became aware of such smut when I was sent to Washington to represent the Social Action Commission of the National Association of Evangelicals at the forming of the Churchmen's Commission for Decent Publications in

(Please turn page)

Leaders in Evanston's fight against obscene literature are (left to right) Mayor John R. Kimbark, State Representitive Marion E. Burks, Alderman William E. Nott, Rev. Arthur Zahniser, and Lieut. William Bartlett, chief probation officer of the juvenile division of the police Department. All of them will appear on a panel at the NAE convention April 26-29 in Chicago discussing the fight against pornography in Evanston.

1957. Magazines were shown. Some "hard core" pornography found on grade school children in Coral Gables, Florida, was displayed.

I was shocked. Elected chairman of the Committee on Community Organization I determined to come home and investigate our city. I did. I wrote sixty-five letters to ministers and religious leaders in the community. Twelve responded. One was lukewarm; one opposed. Excerpts from my letter were quoted in *The Evanston Review*. There the matter rested.

Alderman William Nott, waiting to be served one day in a store, picked up a magazine and thumbed through it. His attention was arrested. Here was material no teen-ager or youth should see. Curious, he looked at other newsstands and suggested to the city council that something be done about smut. He was quoted in the newspaper with the result that petitions with over 700 signatures urging council action were prepared. In the meantime, I had talked with him.

Corporation Counsel Rex Bullinger recommended that a Citizens' Committee for Decent Publications be appointed by the mayor and city council. He suggested it be encouraged to formulate plans and exercise aggressive and vigorous restraint upon dealers and wholesalers of objectionable literature.

Mayor John R. Kimbark appointed a "pilot" committee in November 1958. In December it was confirmed by the council and I was named as chairman. This pilot committee of four asked eighteen of the city's service, educational, business, and religious groups to send a representative. Fourteen responded.

From this group an expanded committee was organized and I was elected permanent chairman.

Leaders of all groups listed in the Chamber of Commerce files were invited to a "kick-off" meeting held in the city council chambers on March 13, 1959. Approximately 175 people representing many of these organizatnions came. They were asked to return to their groups and request an official voluntary vote of approval of the work of the committee as it had been presented to them. Such letters were received from over 100 organizations.

An Advisory Board of twenty-two community leaders representing a broad cross-section of community interests and opinions was asked to screen the magazines which had been deemed questionable by the Citizens' Committee. We invited distributors and dealers to meet with them and voluntarily withdraw from circulation those mutually considered objectionable. As a results, numerous dealers eliminated over seventy magazines from their stands.

Members of the committee decided early that its efforts should be focused on the protection of children and youth. It drew up this aim: "It shall be the purpose of this committee to in every way possible keep from children and youth reading and pictorial publications which deal with sex in a manner designed to stir sensual emotions and which present immoral actions and suggestions so as to invite imitation by youthful readers."

The magazines withdrawn voluntarily were judged in the light of this aim. The committee and Advisory Board found that the following types of magazines, in many instances, violated our stated standard:

1. The so-called sophisticated men's magazines.
2. "Girlie" and female pin-ups.
3. Pseudo-scientific sex magazines.
4. Pseudo-art magazines (purportedly for artists unable to afford models).
5. Male pin-ups (masquerading as health and body-building periodicals, they were many times homosexual in character).
6. Those with advertisements of pornographic movies, slides, pin-up pictures, and reading material.
7. Confession and crime magazines, especially those dealing with youth and violence.

The committee attempted to operate without making lists available to any except those directly involved—committee members, advisory board, distributors, and dealers. When we receive inquiry about our methods from other communities, we are almost invariably asked to furnish a list of objectionable publications. We believe this unwise for the following reasons:

1. "Banned" books and magazines become best-sellers. Undue publicity would immediately attract the attention of children and youth we were trying to protect.

2. The local community should set its own standard. What might be objectionable or available in one city might not be in another.

3. Magazines continually change. This is a subterfuge of the smut publishers. A magazine under fire changes its name. Every local committee must keep alert to its own situation.

4. Like Euclid's observation about geometry, "There is no royal road" to the elimination of this material. Those who work in this field must know the menace with which they are confronted.

Only an informed and an aroused community will act and continue to be vigilant in keeping temptations from their children. Since the home itself is the greatest defense against moral decay, the committee devised a program to get information to the groups in which most parents participate. Here are some of the materials and methods used:

1. A speakers' bureau was set up to furnish speakers to each group desiring information.

2. We purchased for $70.00 a film print of the telecast, "The Accused," dealing with community action against pornographic magazines. It takes 28 minutes to show.

3. Two sets of slides produced by Americans for Moral Decency were bought showing magazines, pictures from magazines, and excerpts from the texts of magazines and books.

4. Samples of the magazines were always displayed at meetings. Speakers were instructed to insist that parents see them. They were asked if this was the kind of reading material they wanted their children to have. We found that most parents in our town had no idea these magazines existed.

5. We scheduled a well-known national or local public figure occasionally for a public meeting.

6. We made sure that everything done by the committee was properly publicized to keep our work before the people. The local paper helped immeasurably. Its publisher was on our committee. At least six or seven editorials have appeared commending the committee's work and urging community support for it.

7. We used our local radio station which gave us five-minute spots for interviews with the corporation counsel, the acting postmaster, an alderman, and a dealer who was cooperating with the committee's program.

8. We tied in our program with Postmaster General Summerfield's campaign against smut through the mails. Our local postmaster also cooperated with us, appearing with one of our speakers on many programs.

9. We urged parents and individuals to act as independent committees, observing the newsstands in their own

section of town and expressing their pleasure or displeasure at what they found directly to the news dealer.

The program as outlined here is continuing.

We expected opposition—and we got it!

The American Civil Liberties Union attacked the work of the committee through the press and in a public forum to which they challenged the Citizens' Committee. These questions, along with others, were asked in this forum: "Are there not adequate laws to deal with this problem? If there are, why not use them? If not, why not press for legislation which will be adequate?

The answer is simply this: We have adequate laws, but we also have courts which are too sophisticated. When the Roth decision was handed down by the Supreme Court in June 1957, many of us felt that a milestone had been passed for in it they had given a definition of obscenity. In substance it said that material, taken as a whole, which, using contemporary community standards, appealed to the prurient interest (lewd, lascivious) of the common or average man was obscene.

But subsequent rulings indicate they intended community regulation in the narrowest sense.

Mr. Frank McGarr, former assistant United States Attorney, said that when a case has been tried and decided in a local court and is appealed, the judge before whom it will be heard and who must pass on its acceptability or vice versa, will use as his measuring stick the least "average" citizen. Every day this judge is bombarded by the sordid and the seamy.

He cited an example. A woman was brought before a judge in Mr. McGarr's presence. "Well, Maizy," the judge said familiarly, "are you back again?" Her record indicated that she had been in court seventeen times before and that her crimes included prostitution and both the use and sale of heroin.

Justices with minds jaded by many "Maizys" are the ones who pass on the standards of decency for the literature in communities of which they are not a part. When it reaches the Supreme Court, it has gone the farthest from the local community where the standard—according to that very body—is to rest.

Postmaster General Summerfield said to the Churchmen's Commission for Decent Publications recently that it was an enigma to him how American people had come to believe that a man would become an expert in all fields including art, literature, ethics and moral standards simply by putting on a certain kind of robe.

Certain "educators" have opposed our committee. They claim that no connection has been proven between pornography and delinquency. Granted that scientific proof is most difficult in this field. But what parent is willing to allow his child to be used as a guinea pig to determine how much obscenity will affect him.

Education is based on the power of ideas. We know that all children are impressionable. All are curious. Some "educators" have tried to tell us that only the emotionally immature are affected. Dr. Frederick Werthan, a psychiatrist and author of the book, *The Seduction of the Innocent,* calls this a "cheap generalization" and "untrue" —"a wonderful excuse for adults to do whatever they choose."

Eugene Kinkead in the book, *In Every War But One,* indicates that the Chinese Communists recognize the emotional immaturity and susceptibility of youth. He quoted them, "In China, a premium was placed on the cooperation of children; among prisoners, it was the nearest thing to children, the young enlisted men . . ." They successfully used them, too. For the first time in history, one out of three American prisoners—those held by Communists in permanent concentration camps—collaborated with an enemy.

But there have recently come to our attention facts which tend to indicate a high relationship between the stimulation of pornography and youthful sex offenses. In the towns of Elmhurst and Villa Park, Illinois, total population about 40,000, a joint Citizens' Committee for Decent Publications was formed. Thirty-eight magazines the committee deemed most likely to offend in this regard were removed from newsstands. They were mostly pictorial. Although it has been shown that many delinquents do not read, it is a fact that they do look at pictures.

Many of the youths arrested in these villages for lewd phone calls, obscene letters, exposure and overt sex offenses had pictures cut from these types of periodicals in their wallets or on their persons. In the year preceding the "clean-up" there had been 71 arrests, according to the juvenile officer, Sergeant Bollero. In the year following—just one!

Other opposition originated with individuals. Some wrote scathing letters. But the committee feels if it has saved one child from rape or has protected the minds of a few from moral poisoning, it has been worth it.

In the corporation council's report for 1959 to the City of Evanston the following appears:

"Probably no committee appointed by the mayor, with council approval, has created more citizen discussion or achieved greater results than the Citizens' Committee for Decent Publications."

You can do it in your city, too.

Community

(Continued from page 10)

plans for news publicity. By all means make sure that you do everything possible to get news of what is happening in your church to the local press, radio and television stations.

People are naturally suspicious of anything they do not know about. "If they're so secret about everything, they must have something to hide," people think to themselves. This need not be true of your church. There are a few simple techniques of getting news to the local paper which can be of great help to you. They have been summarized in a 32-page manual published by the National Association of Evangelicals under the title *Better Press Relations for Evangelical Churches.**

This manual will tell you exactly how to get the information down on paper so that the editor can use it. It will give you new ideas for stories on various features of your church life. It will be an excellent means of training someone to assist your pastor in handling press relations for your church.

Above all, keep the real objectives of your program in view. Your church is commissioned to reach your community for Christ. If it does not have an active relationship with the community it cannot live up to its calling. Here is the general rule:

> The church which makes itself a part of the community, which shows a friendly interest in the people of the community, which has a deep, genuine interest in community affairs—that church has a good chance that its message will make a significant impact on the community . . .
>
> But the church which fails to make itself a part of the community, which shows a lack of concern for the well-being of people in the community, which violates, opposes or ignores the community interest—that church can hardly expect that its message will get any wide hearing in the community.

Never forget that your own community is the primary place where you can demonstrate the love of Christ.

END

**For your copy of BETTER PRESS RELATIONS FOR EVANGELICAL CHURCHES, send $1.00 to the National Association of Evangelicals, Box 28, Wheaton, Illinois.*

Welcome to Chicago

By FRED P. THOMPSON, JR.
General Chairman

FROM ALL OVER AMERICA evangelicals will gather in Chicago April 25-29 for the annual convention of the National Association of Evangelicals.

There is a special timeliness in the concentration of a representative group of Bible-believing Christians in America's second most populous city at this time. Staggered by recent disclosures of corruption on an unbelievably large scale in the police department, Chicago is awakening to its need of deeper and stronger moral and spiritual resources. Our evangelical witness is eminently relevant to this urgent need. The potential impact of our convention on the city and on the nation is immense, and the consequences for the kingdom of God are far-reaching.

Sometimes overlooked in the appraisals of Chicago's character is the vigor and the scope of its Christian community. Chicago is the home base of many boards of foreign missions and of national and international organizations of evangelistic character. The lustrous name of Dwight L. Moody continues to command the attention and respect of millions of Americans because of the two great Chicago institutions which testify to his enduring influence—Moody Memorial Church and Moody Bible Institute.

The home office of NAE was for many years located in Chicago; its present location at Wheaton is only a few minutes removed from the city's center. It is believed that more theological seminaries and colleges of religious character may be found in Chicago than in any other city in the United States. Internationally known divinity schools carry on their program within the framework of three famous universities located in the metropolitan area.

Thus it is possible for our convention to speak to the minds of hundreds of young seminary students who will shortly be manning pulpits all across our land. What we say and do as a convention of dedicated Christian people will surely be taken into account by these alert young minds.

Sharp critics of Christian orthodoxy, working at the opposite end of the theological spectrum, call Chicago home, too. They will not ignore the quality and character of our representation of the Christian faith in the forthcoming assembly. It is not to be expected that in the course of a few days we shall be able to convert them to the cause we hold dear, but we shall have opportunity to make responsible and intelligent representation of the faith once and for all delivered before their critical eyes.

Christians in Chicago extend greetings to other Christians everywhere, inviting your participation in the convention of the National Association of Evangelicals. Chicago welcomes you—in the name of the Lord!

CATTELL

FORD

AN OPPORTUNITY FOR participation in one of the most significant meetings of evangelicals in 1960, plenty of fellowship with believers of "like precious faith" from more than forty different communions, and an appealing program that has both breadth and depth—these things await all those who attend the 18th annual convention of the National Association of Evangelicals.

The Palmer House Hotel in Chicago will be the scene of this gathering April 25-29, 1960. Billed as a "spiritual oasis," this "convention of conventions" will cover every vital area of evangelical concern.

Evangelicals from all over America are invited to discover for themselves the spiritual renewal, the challenge and new vision that will be theirs as they participate in this convention, Dr. George L. Ford, NAE executive director, said.

In addition to the public rallies each evening, there will be special luncheons and a full slate of commission meetings during the day. These meetings of some seventeen different commission with top-flight programs of their own have given this meeting the name, "convention of conventions."

There will also be special times of prayer, always a feature at an NAE convention, and periods during the day set aside for fellowship, another convention distinctive.

Here are some program highlights:

PUBLIC RALLIES

Each night—Tuesday through Thursday—public rallies will be held in the Grand Ball Room of the Palmer House. The first of these will feature the presidential address by Dr. Herbert S. Mekeel who will speak on the subject, "What Is Truth?" Dr. Mekeel is pastor of the First Presbyterian Church, Schenectady, N. Y. The entire convention program is built around the theme, "Speaking the Truth in Love," taken from Ephesians 4:15.

All of the other public rallies will feature two messages. On Wednesday night Dr. Clyde W. Taylor, NAE's secretary of public affairs, and Rev. Arthur Glasser, assistant home director for the China Inland Mission, will be the principal speakers. Dr. Taylor's message will be "The Truth Under Persecution" while Mr. Glasser will speak on "Truth in Conflict with Communism." The Thursday night program will feature Dr. Everett L. Cattell, president of Malone College, Canton, Ohio, and chairman of the NAE Commission on International Relations, and Dr. Vernon C. Grounds, president of Conservative Baptist Theological Seminary, Denver, Colorado. Dr. Cattell will give an international flavor to the session with his message "It Touched and Glanced on Every Land." Dr. Grounds' sermon will be "Mercy and Truth Are Met Together."

CONVENTION HIGHLIGHTS

GLASSER

GROUNDS

MEKEEL

PIERCE

REES

SUGDEN

TAYLOR

WILSON

COMMISSION MEETINGS

NAE embraces within its organizational framework fifteen commissions and affiliates that run the gamut of evangelical interest from Christian Day Schools to World Relief. Most of these commissions have programs of their own from 8:30 to 11:00 a.m. Tuesday through Friday. In these meetings there is a wealth of practical help and inspiration to suit the taste and meet the need of anyone who attends.

Evangelism and Church Extension

On Tuesday this commission has a program that features two speakers and a panel discussion. Mr. Jerry Beavan of the Billy Graham Evangelistic Association will speak on "Essential Elements in an Evangelistic Campaign" and Dr. Elmer Palmer, pastor of Judson Baptist church, Oak Park, Ill., will speak on "Visitation Evangelism in the Local Church." Dr. Palmer will then join Dr. Ted Engstrom, Rev. Lorne Sanny, and Charles Hummel in a panel discussion on "How Extra Church Evangelism Helps the Local Church."

Church extension will be the emphasis on Wednesday with such personalities as Lawrence Dellinger, Chester Hirschy, and Clarence Kopp on a panel. Problems of the inner city church will be discussed by Rev. J. D. Eppinga and Rev. Alan Redpath. Another panel composed of Joseph Kimbel, Dr. John Luchies, Joseph Palma, and Sherman Williams will talk about church architecture.

The Thursday program of this commission will be given over to home missions with Dr. Rufus Jones bringing the opening address on "Perspective in Home Missions." W. Stanley Mooneyham will speak on "Spreading the Truth to the American Negro" and a panel will talk about Latin Americans in the U.S., the American Indian, and Hawaii. On this panel is Dr. Richard Van Halsema, J. Jerry Potts, R. L. Brandt, and Roy McKeown.

Social Action Committee

Obscenity in print and evangelical welfare work will be featured in the three-day program of this commission. Tuesday's program will be under the direction of Mr. Gordon Jaeck, Wheaton College professor, who will bring an address on "Professional Standards for Evangelical Welfare Work." Also on the Tuesday program will be Dr. V. Raymond Edman and Dr. John A. Poews who will discuss "The Christian and Armed Combat."

State and local civic officials will present the Wednesday program in the form of a panel discussing "Obscene Publications Challenge the American City—the Evanston, Illinois Story." This promises to be an outstanding session giving many practical suggestions for community action regarding this major problem. Rev. Arthur Zahniser, chairman of the Social Action Commission and also chairman of the Evanston Citizens' Committee for Decent Publications, will chair the panel.

Thursday's session will deal with a different phase of the obscenity problem as two post office officials talk about "The Post Office's Problems with Pornography." Iowa's Attorney General Norman Erbe will speak about "Our Legal Battle Against Obscenity in Iowa."

Three speakers and a business session will conclude the meetings of this commission on Friday. Dr. Hudson T. Armerding, Rev. Frank Smith, and Mr. Adrian Scylling will discuss "The Scope of Evangelicals' Social Action" in the final session.

Education Commission

The four divisions of this commission—Seminary, College, Bible Institutes and Colleges, and Christian Schools—will hold simultaneous sessions two days and a joint session the last two days.

Dr. Harold Lindsell of Fuller Seminary will address the Seminary division on Tuesday. On Wednesday the College division will hear Dean Milo Rediger and Dr. Albert S. Nichols discuss "Focus on Institutional Self-Studies" and "Focus on National Testing Programs." Dr. Merrill C. Tenney will lead a discussion on "The Place of Preaching in Theological Training" for the Seminary division while the National Association of Christian Schools will hold a business session.

In joint session on Thursday and Friday, the educators will hear panel discussions and reports on projects and action taken by the divisions. The panel on Friday will be moderated by Dr. Edward Simpson and will discuss "Academic Interrelationships." Participating will be Dr. John Walvoord, Dr. S. A. Witmer, Al Inglis, Dr. Kenneth Kantzer, and Dr. Merrill C. Tenney.

Commission on Chaplains

Two new areas of service for the Commission on Chaplains will be discussed in the opening session of this group on Wednesday morning. Rev. Donald H. Gill will talk about "Industrial Chaplaincy" and Rev. Carl Olander will speak on "Institutional Chaplaincy." A panel discussion on "Evangelical Impact on the Military" will precede these addresses.

On the panel will be Rev. A. S. Taylor, director of the Buddy Club; Mrs. Mabel Gwinn of Protestant Religious Education Services; Chaplain C. O. Miller, and Mr. Chet Merriam, Christ for Servicemen Crusade.

(Continued on page 19)

There are more than 1,000 rooms in this main building at Moscow University.

A tourist-eye view of life and religion behind th

MY MONTH INSIDE

I RECENTLY SPENT nearly one month in Russia.

I talked with her people, rode in a bus on her highways, saw her farms, visited her schools, went to her television station, spent a few hours in her great university, visited several of her museums, went to her churches (where I interviewed the church leaders and greeted the people), rode in her taxis, trolleys and subways, ate in her restaurants, slept in her hotels, visited notable places such as Tschaikovsky's home, bought souvenirs in her stores, read her newspapers (*Moscow News* is printed in English).

In those weeks I did everything possible to get better acquainted with the Russian people, to ascertain their feelings, hopes, ideologies, and attitudes. I am far from being an expert on Russia, but I know a great deal more than I did and I have a far keener interest in Russia than I had before my visit.

The standard of living in Russia is far lower than in the United States. The people, in general, look tired and somewhat bored or depressed. Their clothing is usually drab in color and lacking in style. Most people must go to the store each day for very few have refrigerators. There are no supermarkets so they must go to small shops —to purchase only one or two items at each.

Food in the eating places, in general is very good, but the service is very slow. The de luxe hotels may be compared to our average hotels. Their newer cars are similar to our early 1940 models. Very few of the people own cars so they depend largely on public transportation. The cities have many busses, electric trolleys and taxis. Many busses operate between the towns and cities.

In Russia everyone has a job, even though in many cases two or three people are responsible for a job that one person should be able to do.

The government furnishes amusement parks for the yeuth. Almost every type of activity is provided and is participated in by thousands. These parks have outdoor auditoriums where films are shown and talks are given—all planned to lead the youth to become atheistic Communists.

Moscow's subway system is one of the most beautiful and the deepest I have ever seen. The escalator leading down to the trains is the longest I have ever ridden on. They claim this subway system is large enough to serve as a bomb shelter to house the entire population of Moscow—more than five million. The air conditioning and the trains are excellent.

RUSSIA

on Curtain.

By Myron F. Boyd

Moscow University is a tremendous institution with some 24,000 students this year. The great central building with its thirty-two floors is the tallest building in Russia. In it are auditoriums, laboratories, museums, libraries and more than 1,000 classrooms.

Five days a week except on special holidays one can see thousands lined up in Red Square to go through the mausoleum and see Lenin and Stalin, whose bodies have been preserved by a process of refrigeration. They look as natural as if they were only sleeping. I noticed some people wiping away tears as they passed along.

Though conditions in Russia today are far from what the people were promised at the time of the revolution —November 7, 1917—and many times since, yet conditions are far better than they were before the revolution—in fact, even better than they were just a few years ago. According to almost everyone with whom I talked, great progress has been made since Khrushchev came into leadership.

He has greatly improved and increased the transportation, communication, and sanitation systems. Living conditions are improving. Where three or four families have to share a bathroom and a kitchen now, complete apartments with a bath and kitchen for each family are under construction. Khrushchev is encouraging family life; he is discouraging divorce by making it more difficult to obtain one.

Students who make high grades and specialize in important fields are greatly encouraged and are financed by the government. Scientific and educational books are reasonably priced; novels and poor literature are high-priced. Records of classical music are low-priced; jazz and rock 'n' roll records are high-priced.

The atheistic Communists have endeavored to wipe out all faith in God and the Bible, but they have not been able to do a complete job of it for there are many thousands of worshipers in Russia who attend church regularly. From all I was able to learn in interviews with church leaders, my guide, and hotel clerks, I believe this to be the picture of the churches in Moscow, a city of over five million people:

1) One Roman Catholic Church with approximately 500 adherents who regularly attend masses. 2) Twelve active Russian Orthodox Churches with a combined attendance on Sunday of approximately 5,000—the largest church had only 500 at the service which I attended. The church was packed. All stood throughout the service and occasionally some walked about. I did that and counted the congregation.

3) One small Jewish synagogue with a very few adherents. 4) Only one Protestant church — the Evangelical Christian Baptist Church. It seats approximately 2,000 and was literally filled to capacity, even the aisles and entrance way. They have three services on Sunday and three services during the week. The church is always packed out.

In Russia one person out of 500 goes to church. In the United States one out of seven attends church—at least on Sunday morning. The Protestant church seemed to be evangelical, having a considerable degree of the Spirit. The ministers seemed devoted and deeply concerned about the spiritual welfare of the Russian people. The people were most friendly, shaking hands over and over again. They assured me they were praying for all American Christians and begged us to pray much for them. I definitely believe the church will become stronger in Russia. I am certain that during the past four years there has been a growing interest in religion in Russia.

After the revolution all Protestant churches in Russia had to unite in one denomination—an example of forced ecumenism. The church seems to be evangelical although it cannot carry on a program of aggressive evangelism. It cannot expand nor open new churches. There are no Sunday schools. No young person under eighteen years of age can belong to the church.

The church is supported by free will offerings, but the people cannot deduct their gifts for income tax purposes as we do in America. People who do belong to the church find it almost impossible to get any kind of job from the government. They are forced to do only the menial tasks or carry on a very small private business. Often then, they are boycotted.

Not one young person of the present or past generation in Russia has ever been in Sunday school. Very few have ever seen a Bible except in a museum. Almost all Bibles were confiscated years ago. At the American exhibition in Moscow a lady wanted to buy a Bible. When told they could not sell anything there, she asked to see a Bible. They showed her one in the reading room. She held it close to her, kissed it many times, and finally left with tears running down her cheeks.

One man was willing to trade his cow (valued at $300) for a Bible in order that his family might have a chance to study the Word of God. The Communists have not been able to wipe out all faith in God and the Bible.

When the Bolsheviks threw over the corrupt form of capitalism which they knew, they also threw over the corrupt form of Christianity which they knew. They have often worked as demons from hell to rob the people of their faith.

My interpreter-guide told me that when he was in the first grade at school, the teacher had them pray to God for an article of clothing. They prayed for several moments every day for a week or more without result. Then the teacher had them pray to Stalin (who at that time was their dictator-god) and ask him for the same article of clothing. In a few moments women walked into the room with cartons filled with packages and distributed to each child exactly what he had prayed for during those days. Such an object lesson was obviously not lost on them.

My interpreter-guide, twenty-five years of age, is a graduate student in

(Please turn page)

The author (right) is shown with his young Russian interpreter-guide an avowed atheist.

the university studying English, French, and German as a technical interpreter for his government. I asked him if he had ever heard any one talk favorably about God. He said, "Nyet, nyet, (no, no one); you are the first person in my life ever to talk favorably to me about God, the Bible, and Christianity."

Think of it! Only once in twenty-five years did he hear about God, and that from a foreigner. I have sent him a Bible along with an English dictionary and an English grammar he requested.

In Leningrad on Sunday morning I had difficulty locating the Protestant church because the taxi driver had let me off a block too soon. I walked several blocks in the wrong direction before I met a man who could direct me. As he walked along with me, I tried to tell him I wanted to go to church to worship God. He stopped, drew a cross on the sidewalk, spit and stamped on it, then raised his arms as though holding a gun, thus suggesting that all Christians should be killed.

I realized that I was face to face with an athiestic Communist. I managed to get that man into the church and I know he heard a little bit of gospel. Since then I have prayed much for him. Russia is a land where God is denied, a land where few have any hope of life eternal.

Today some of the museums of science and history are filled with exhibits designed to depict the weaknesses of the churches through the ages. Many of the beautiful church buildings, such as Kazan, the well-known cathedral in Leningrad, have been converted into museums, art galleries, or libraries.

At an amusement park where thousands of youth spend hours I heard part of a talk in favor of Communism and against Christianity. There I also saw part of a film making light of the church and exaggerating an unfortunate experience which might or might not take place in a church. It was portrayed to make the crowd mock and laugh at the church.

The program carried on by atheistic Communism against God, the Bible, the Church was born in hell and is supported by hell.

I denounce atheism with all there is of me. I love the Russian people and will do everything I can to win them to Jesus Christ. While in Russia I promised the pastors I would come back and evangelize if the door ever opens. Somehow I have faith that it will eventually open. In the meantime, however, we shall continue to broadcast the *Light and Life Hour* in the Russian language. It will soon be carried by the powerful station being erected in Monte Carlo which will cover everywhere behind the Iron Curtain with an effectual signal.

We are getting a good response to our Russian broadcast. One day alone we received fourteen letters from behind the Iron Curtain. Out of atheism's night a listener hears—through radio—a voice.

"I want to know," he writes us in desperation, *"is there really the Lord God?"*

Then as if to brace himself against possible foreign deception, he adds: *". . . or perhaps you are standing before the microphone and bragging that there is a God."*

Hope is again uppermost as he continues his letter:

"I hear your radio message, but if you are really sure that there is a God, and you believe in Him, can you tell me how to come to God and how to believe in Him?"

I know that neither the Communists in Russia nor all the demons in hell can keep God out of that man's soul if he opens his heart and invites Him in.

We cannot afford to close our eyes nor become apathetic concerning the race between the USSR and the Free World. But with God on our side we can face the future with confidence if we keep humble, make much of divine worship and prayer, and maintain high moral standards internationally, nationally, and individually.

Communist leaders are watching every international weakness and stepping in to advance their subtle global goal. The Communists are as ruthless as ever. This was shown in the Red Chinese slaughter of 80,000 Tibetans. At present there is no evidence of outward persecution of Christians in Russia, but this should not deceive us. The Soviet government is as opposed to Christianity as ever—they are simply employing more subtle tactics to accomplish their purpose. If the Communists could take over the United States, they would not hesitate to liquidate millions of Americans—all who have opposed them at any time in any way. As long as Communism is atheistic—under the control of Satan—it will be murderous.

The Communists have a goal and they are doing everything in their power to attain it. Plans for an exchange of teachers in the universities of our two countries are underway. They already have an exchange of students in many countries. (This year there are 1,700 foreign students from 53 countries attending Moscow University.) This university has a total of 45,000 rooms. Students are taught to take life seriously and to apply themselves in hard work.

Time magazine of November 30, 1959, reports: "U. S. undergraduate capers would never do at Moscow University, where hard liquor is as rare as soft homework and posters warn girls that the road to hell is paved with Western cosmetics. Somber and sober, Moscow's students know that the road to the Soviet heaven is paved with education—and five applicants are waiting to take the place of every expelled student. . . . . For Moscow's science-impassioned students, the only alternative to honorable graduation lies in one of this year's favorite extra-curricular activities: applying for the distinction of being the first human shot into space."

Russia is spending millions to obtain distinctions in the field of science. New announcements are constantly being made concerning her attainments—sputniks, pictures of the moon, and who knows what next!

There are those who greatly fear Russia. Some believe the great anti-Christ will come from Russia. Some believe we are in the closing days of time, that Russia will be that power from the "north" that will cause blood to run deep in the streets—the Armageddon of Revelation 16:16.

I know that God is a righteous God, that He will honor those who honor Him, that His forces will triumph in whatever battles must be fought. I am concerned that we trust in God and clean up our own house. God does not wink at dishonesty, drunkenness, immorality, delinquency, divorce, murder even in so-called Christian America. He has denounced all such as sin. If we as a nation will honor God, His Word, His Son, the Holy Spirit, God will honor us with His presence and heavenly benediction.

God's program for us is that we love the masses of the Russian people, tell them of the love of God, salvation, and eternal life, and show the right attitude toward them in every way possible. Comparatively few Communists have created the hell for the hundreds of millions behind the Iron Curtain. God will bring them to account some day. In the meantime, let us do all we can for those hundreds of millions who have been deceived.

If there is to be an exchange of teachers, students, scientists, musicians, tourists, I trust many stalwart evangelical Christians will plan to go and take advantage of every opportunity to communicate Christ in influence, spirit, conduct, and personal witnessing.

The value of such service could never be measured. It might not produce a revival in this land of mystery, but then again—if we believe in an omnipotent God—it might! END

Highlights

(Continued from page 15)

Evangelical Foreign Missions Association

The featured speaker for all four morning sessions of EFMA will be Dr. Robert Cook, vice-president of Scripture Press, who will bring the devotional messages.

On Tuesday this will be followed by a message from Larry Ward, director of informational services for World Vision, on "How to Promote Foreign Missions at Home." On Wednesday Dr. Clarence W. Jones will speak on "Communicating the Gospel by Radio and Television." Dr. Jones is co-director of radio station HCJB, Quito, Ecuador.

Rev. Harold B. Street, executive director of Evangelical Literature Overseas, will discuss "Communicating the Gospel by Literature" on Thursday, while on Friday Rev. Melvin L. Hodges, secretary for Latin America of the Assemblies of God, will speak on "Training the Worker."

Evangelical Action

This commission has arranged for a series of two messages by Dr. Fred C. Schwarz on Communism. Dr. Schwarz, recognized as an authority in the field, will speak Wednesday on "The Christian and Communism" and Thursday on "The Communist Program of Conquest." Each of these will be followed by a discussion period.

On Friday Mr. John C. Mayne, director of organization for POAU, will address the group on the vital subject of "The Separation of Church and State." This session will also feature an open discussion.

National Sunday School Association

Sessions for pastors, teachers, and other workers in Christian education will be sponsored by NSSA, the Sunday School Commission of NAE.

The first of these workshops will be held Wednesday following a message by Dr. Edward Hakes, assistant professor of Bible at Wheaton College, on "Theology in Christian Education." The discussion leaders will be Roy Zuck, Warren Benson, Dr. Edward Simpson, and Dr. Warren Filkin.

The leaders for Thursday will be Dr. Mary LeBar, Dr. Frances Simpson, Gene Getz, and Henry Jacobson. The Thursday workshops will follow a message on "Message in Christian Education" by Dr. Edwin Potts, NSSA executive assistant.

The address Friday will be "Music in Christian Education" by Professor Gunnar Urang of Trinity Seminary. The workshop leaders will be Dr. Lois LeBar, Miss Marjorie Soderholm, Albert Windham, and John Wilson.

Women's Fellowship

The Women's Fellowship will meet Tuesday through Thursday. The first day they will hear John Noble, a former Russian prisoner, give a message on Communism. They will have a breakfast on Wednesday at which Miss Elizabeth Evans of Formosa will speak.

The regular sessions on Wednesday and Thursday will be business meetings of the commission.

National Religious Broadcasters

Sessions of practical help for radio and television producers and speakers have been scheduled by this commission. On Tuesday a workshop session on "Program Ideas —Say It Differently" will be followed by a discussion period.

Radio station WMBI will be scene of the Wednesday and Thursday sessions. Both of these workshop periods will deal with "Program Production—Say It Better."

WORSHIP AND PRAYER

All NAE conventions have been marked in a wonderful way with seasons of prayer and meditation. The convention sessions are, more than anything else, spiritual gatherings.

Leading the prayer fellowship hour (11:15 to 12:15 noon) each day will be Dr. Armin R. Gesswein, chairman of NAE's Spiritual Life Commission. These will be times of Bible preaching as well as Dr. Howard F. Sugden, pastor of South Baptist church, Lansing, Mich., speaks each day.

In addition to these times of prayer, the convention will open with the annual prayer meeting at 7:30 p.m. Monday night. This meeting is open to the public and has proven to be a time of great blessing in the past. Dr. Everett L. Cattell, general superintendent of the Ohio Yearly Meeting of Friends and president of Malone College, will conduct the service.

Another special service of prayer will be held following the Wednesday night public rally. It will be under the direction of Dr. Gesswein.

A prayer room will be maintained in the hotel which will be open at all times for informal meditation and prayer.

REFRESHING MUSIC

The entire musical program will be under the direction of Mel Johnson, public relations director for the Greater Chicago Sunday School Association and Christian recording artist. Two other noted recording artists will assist with the music. The pianist is Rudy Atwood and organist is Doug Fisher.

Special music for the luncheons and public sessions will be brought by such vocalists as the White Sisters, Ronnie Avalone, Clayton Halvorsen, and John Webb.

FOOD AND FELLOWSHIP

Three luncheons have been scheduled during the convention with outstanding speakers for them all.

On Wednesday Dr. Paul S. Rees, vice-president at large of World Vision and a former president of NAE, will address a luncheon. His subject is "Truth and Love in Christian Living."

Dr. Grady Wilson, associate evangelist for the Billy Graham Crusades, will be the speaker at a luncheon on Thursday. He will just have returned from Africa and the Middle East and will speak on "Truth and Love in Evangelism."

The final luncheon on Friday will feature Dr. Bob Pierce, president of World Vision, whose message will be "Great the Company of Preachers."

The spirit of an NAE convention is something that cannot be reduced to type and ink and it is this spirit that brings from one to two thousand evangelical church leaders to the conventions each year.

There are other features of the program that we have not been able to list here. For one thing, a panel discussion on "Evangelical Community Relations" featuring such NAE staff members as Rev. Mahlon L. Macy, field director; Rev W. Stanley Mooneyham, *Action* editor; Rev. Donald H. Gill, assistant secretary of public affairs, and Dr. Walter L. Penner, Southwest regional director, will provide a lot of practical help and counsel.

And there will be the fellowship and sharing and refreshing of soul at this "spiritual oasis." Above all else, don't miss this great convention in Chicago!

WORLD view

U. S. Communists Meet — Uphill Struggle in Africa

• • The United States Tax Court has just ruled that an inheritance left to Roman Catholic nuns is subject to federal inheritance tax even though they are under perpetual vows of poverty and turn over property that they receive to their religious orders. This is comparable to a recent ruling that hit Protestant missionaries. The Internal Revenue Service ruled that gifts to individual missionaries are not deductible from the giver's income tax base.

The solution suggested by NAE's Washington office is still valid, that gifts be "designated for a project of the mission" rather than for an individual. However, the ruling may have unavoidable adverse effects on Roman Catholic religious orders. For instance, some sisters are on the payrolls of so-called "captive schools." Their salaries as public school teachers have been exempt from taxes on the theory that they are turned over immediately to their bishop or other superior.

The ruling could also have considerable meaning when read in conjunction with various state and federal minimum wage laws. Religious orders have not been required to pay minimum wages to their members, but this may have been in part because such action was deemed meaningless, each "employee-member" being prepared immediately to pay the money back to the order. But under the new ruling, before the money could be channelled back into the church's treasury, a deduction would have to be made for Uncle Sam's "tax bite."

This may be good news for those unfortunate businessmen who have to compete with enterprises operated by unpaid monastic labor.

• • The Post Office Department announced that on May 18 it would issue a new postage stamp containing a quotation from Thomas Jefferson: "I have sworn eternal hostility against every form of tyranny."

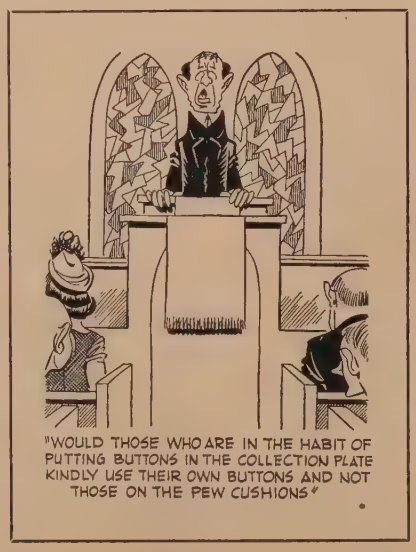
The original quotation read: "I have sworn *upon the altar of God* eternal hostility against every form of tyranny *over the mind of man.*" After strong protests, the department has now announced that it will reinsert the reference to the mind of man. It hasn't yet said what will be done with the reference to God.

• • One of the results of the Khrushchev visit last year is that the U. S. Communist party feels that in this period of relaxed tensions they have the opportunity of a lifetime to sell Americans on socialism and the Soviet Union.

Informed Washington sources say this is one of the key decisions taken at the top-secret 17th national convention of the Communist party in this country. "We must learn how to put socialism across to the people," the delegates were told.

Gus Hall, who got his training in Moscow at the Lenin Institute training school and was released from prison in 1957 after serving six years for advocating overthrow of the government, was elected general secretary. Hall is described as a sort of American Khrushchev—"a real tough Communist who covers this up with a disarming jolly manner."

Some other decisions taken at the secret meeting included (1) Recruiting 1,000 new members by May Day, 1960 to bring the party membership strength to between 11,000 and 12,000, (2) Appointment of a youth affairs director and a national commission for youth to establish a strong youth group, (3) Infiltrate Negro, Jewish and various nationality groups, (4) Conduct a drive on U. S. labor, and (5) Avoid supporting either Democrats, Republicans or a third party in 1960, but concentrate on candidates whose views are closest to the Communist party's.


"WOULD THOSE WHO ARE IN THE HABIT OF PUTTING BUTTONS IN THE COLLECTION PLATE KINDLY USE THEIR OWN BUTTONS AND NOT THOSE ON THE PEW CUSHIONS"

• • More unsavory memories were evoked by the action of Pope John XXIII in reconferring upon Franz Von Papen of Germany the Papal title of Chamberlain of Cape and Sword. Along with Cardinal Eugenio Pacelli (later Pope Pius XII), Von Papen was leader of the Catholic Party of Germany before Hitler and was Chancellor of the country under President Von Hindenburg. He induced Hindenburg to appoint Hitler as Chancellor, became Hitler's Vice-Chancellor, arranged for the burial of the Catholic Party (and all other parties) and negotiated and signed the famous concordat between Hitler and the Vatican.

Prior to that, before World War I, Von Papen was famous in America as a dandified attache connected with the German embassy in Washington. He had to be expelled from the country, charged with espionage at the opening of that war. Many old hands around Washington wondered why the Pope did not dub him Chamberlain of the Cloak and Dagger.

• • When this issue of *Action* reaches its readers, the campaign in Wisconsin between Senators John F. Kennedy and Hubert Humphrey in the presidential primary will be at its height. All signs point to a Kennedy victory unless there is an unexpected upsurge of sentiment against him in the rural areas. The population of Wisconsin is about one-third Roman Catholic. Presumably the proportion in the Democratic party is even higher because people of Polish and Irish descent usually belong to that persuasion.

Those Catholics who went over to the Republicans in the hey-day of Joe McCarthy may well return to the

party of their fathers to vote for John F. Kennedy. Republicans are free to switch allegiance in the Democratic primary if they wish. This movement may be increased by the fact, as stated by Adlai Stevenson, that the "amount of money being spent" on Senator Kennedy's campaign "is phenomenal, probably the highest amount spent on a campaign in history."

Kennedy might win the Wisconsin primary, however, and yet be deprived of the Democratic nomination. Leading city politicians fear the religious issue. This is true not only of Protestants, but also of Catholic city bosses. The latter have Catholic names on their local tickets and would rather not see them "overloaded" with another prominent member of that faith. They will shy away from Kennedy even if he wins in Wisconsin: (a) probably if the religious issue is effectively raised in that state at all, and (b) more probably if Kennedy, because of the religious issue, fails to carry the rural districts.

• • NOT OFTEN DO WE quote from sermons in this section, but we'd like to have been sitting in the "Amen" corner when Dr. Arnold T. Olson, president of the Evangelical Free Church, preached recently. Calling for the addition of the fourth "R" of righteousness to "reading, 'riting and 'rithmetic" and the use of the Ten Commandments as the basis for its acceptance, Dr. Olson said: "In seeking to maintain our separation of church and state we have turned matters over to the atheists."

"There is a code of ethics on which Protestant, Jew and Catholic can agree," he continued. "It is based on the Ten Commandments. We must adopt a code of ethics to meet the menace before it is entirely too late. We have standard time, but no standard use of time. We have standard weights and measures, but no standard for giving honest weights and measures. We have standards for food and drugs, but no standard which feeds the mind."

His suggestion: The school could provide the instruction, the home could provide the inspiration, and the church, the interpretation.

No violation of church-state separation is involved, he maintains. "We have made a serious mistake in yielding to a vociferous minority which raises a fuss every time God is mentioned in the schools. Children need to be taught moral integrity along with history, geography and mathematics. Is there anything more simple, more universal and more practical than the Ten Commandments?" he asked.

That kind of preaching deserves a good "Amen!"

• • THE DISCUSSION WITHIN the Roman Catholic Church concerning the priestly rule of celibacy has been settled with that degree of finality that can be attained only by one with a reputation for infallibility. Some had contended that lifting the rule of celibacy would help check sexual offenses by priests, even that it is in fact impossible for a man to be "wholly continent." But the Jesuit magazine at Rome, *Civilta Catolica,* opposed any change, saying that "divine grace makes all things possible."

In the recent Synod of the Rome Diocese, Pope John put an end to the discussion when he said that "We are grieved that some people should talk excessively about the possibility, or even the convenience, of the Catholic Church's giving up what has been for centuries and still remains one of the noblest and purest glories of her priesthood."

A new constitution was approved for the Diocese of Rome and other dioceses throughout the world are "expected to follow suit." Among other things, it will forbid the clergy to engage in "games of chance."

Respecting the laity, the new constitution will forbid any Catholic to enact any law harmful to the Church, to read any publication inspired by Protestantism, to take part in services, sermons, or discussions of non-Catholic denominations, to vote for persons who promote "heretical principles or doctrines," or to watch motion pictures, stage shows or television programs that are not considered "safe" by the ecclesiastical authorities.

Most of these rules are already contained in the Church's "canon law" and most American Catholics realize vaguely that they apply to every member of the Church. But there is some doubt how well they will be received if reiterated in a new "constitution" for each diocese. There is also some

Just a Minute

■ THERE IS AN old legend to the effect that many years ago in Baghdad there lived a wise old man to whom many turned for advice. He gave his counsel freely to all, asking nothing in return.

One day there came to the wise old sage a young man who had spent much in life but had gotten little out of it. He inquired, "Tell me, wise one, what must I do to receive the most for that which I spend?"

Hakeem the Wise replied, "A thing that is bought or sold has no value unless it contains that which cannot be bought or sold. Look for the priceless ingredient."

Perplexed, the young man asked, "But what is this priceless ingredient?"

Old Hakeem thoughtfully replied, "My son, the priceless ingredient of every product in the market place is the honor and integrity of him who makes it. Consider his name before you buy."

In that far off day when almost everything was handmade and produced by persons individually, the product spoke loudly of its maker's merits or lack of them. His "honor and integrity" were truly tied in with his products. Though the modern industrialist is much farther removed from the product turned out by his machines and employees, he is still largely judged by the value of his product. It brings honor or dishonor to his name.

Each of us every day produces a certain indefinable product which we call "influence." Whatever else we may produce, this is doubtless our largest product. We are known and honored for the good influence we produce—or scorned for our lack of it. We give people around us the "priceless ingredient" or we short change them. May God grant that we shall give to each other and to our work, our best—the priceless ingredient.

WILLIAM S. DEAL

question what will happen if priests are forbidden to take part in games of chance since many parochial schools in this country would be bankrupt were it not for revenue obtained from illegal "bingo" parlors in church basements.

• • THE SPLIT IN the Presbyterian Church in Korea, which for five months had caused serious concern among the world's Protestants, has been healed. The only major surgery required to effect the healing was amputation of the body's membership in the World Council of Churches. The pain of this operation was eased, however, by the adoption of a motion stating that the World Council was not pro-Communist, did not promote liberal theology and was not a superchurch. With this over, there remained nothing to do but sew up the wound which the delegates to the re-uniting assembly did.

The reunion plan, a modification of the one presented by the three cooperating missions—Southern Presbyterian, United Presbyterian (USA), and Australian Presbyterian—brought together the (ecumenical) majority party, the neutrals, and a large bloc of moderates in the (anti-ecumenical) minority party. The assembly had split into these factions last September over issues that later became clouded by charges and counter-charges.

"During 1960," the reunion plan stated, "we call upon the Church to discontinue all unfruitful and needless arguments on controversial subjects, and to emphasize Bible study and nationwide evangelism."

Offhand we'd say that the American churches can find some good advice here.

• • NATIONAL AND LOCAL concern over the problem of illegitimate parenthood continued to mount last month. A representative of the Department of Health, Education and Welfare told the National Association of Social Workers that he opposes the present proposals to deny public funds for the support of illegitimate children. He said that "denial of assistance to the children is punishment after an offense in which they had no part."

Senator John L. Sanford introduced in the Maryland legislature a bill providing punishment by fine and imprisonment up to three years of women having more than two illegitimate children. A group of doctors sponsored a bill in Virginia requiring sterilization after birth of a second illegitimate child, provided welfare funds were involved in the first birth. But a representative of the Richmond Welfare Department called it "inhuman and cruel behaviour to a small minority."

In New York State, the Council of Churches urged adoption of a bill which would grant illegitimate children the same inheritance rights as those born in wedlock. They said it would "remove the stigma of law from children born in the situation of personal and social disorganization commonly referred to as illegitimacy." But a representative of the Catholic Welfare Committee of New York State opposed the bill as "contrary to present public policy which supports the sanctity of marriage."

An encouraging report came from the management of the 1960 White House Conference on Children and Youth scheduled to meet March 27-April 2. The report said that for the first time in two decades there has been no increase in the rates of births out of wedlock to teen-age girls. However about 38 per cent of all mothers of illegitimate babies are in the 15-19 age group, the report stated. About two per cent are under 15.

• • FROM 1956 TO DATE, six new nations have emerged in Africa. European colonialism is being rapidly replaced by an intense nationalism, not always more democratic than the imperialist system it replaces. Such nationalism is sometimes also anti-Christian.

When Billy Graham visited the Dark Continent recently he was, in general, well received. But in Ghana political leaders tried to make him share the blame for the act of Charles DeGaulle in exploding an atomic bomb in the middle of the Sahara Desert. The resentment against Christians was not lessened when Christian Democratic Chancellor Konrad Adenauer (DeGaulle's ally in the European Economic Community) told the Pope that his Germany was designated by God to defend the West. Nor was African hostility lessened by his approval of DeGaulle's atomic test nor by German's negotiations for bases in Spain.

African Christianity faces an uphill fight against paganism and Islam, against Communism and other forms of materialism. And in its own ranks it is weakened by sectarianism and by Europe's unadmirable record of racism and militarism. Little progress was made last month in "living down" this unsavory past.

• • Apparently somebody took seriously all of these clergymen who have been talking about the "population explosion" and birth control. A proposal is going to the Minnesota Methodist Conference this summer which would discourage the minister from contributing to the world's over-population—it would reduce his per child allowance with each succeeding addition to his family.

At present the conference guarantees each married minister so much salary plus $200 for each dependent child. The proposed change would allow $300 for one child, $250 for the second, and so on down to $50 for the sixth.

Perhaps some of those most vocal about birth control should recall the story of a minister's small son who said to him after a particularly powerful sermon, "Daddy, did you really mean that or were you just preaching?"

• • HERE'S AN ITEM to bring you up to date on a story appearing here last month about the police in Philadelphia closing two illegal bingo games at Catholic churches in the city. The district attorney's office has ruled, Pennsylvania's anti-gambling laws notwithstanding, that a "hands-off" policy will be maintained on such games operated strictly for church or charitable purposes.

This is supposed to create respect for law and authority? Sounds a little like the "Don't-do-as-I-do-but-as-I-say" philosophy a parent tells his youngster on the way to juvenile court.

• • LESS THAN TWO months after the French National Assembly voted 427-71 to give financial aid to private schools, most of which are Roman Catholic, a widespread campaign is underway for repeal. The bill, which was government sponsored, would give some $60,000,000 in aid to these institutions this year.

The campaign for repeal represented a serious threat to Gaullist unity which the French President has tried to maintain with an iron hand. The government had forced through the bill, staking its life on the vote. It was predicted then that it might be a costly victory. Leading the opposition now are leaders of all shades of political opinion who share the dominant anti-clericalism of Republican France.

Hundreds of thousands of posters giving the text of the repeal petition have been affixed to the doors of schools and town halls while 150,000 registers, each with space for 300 names, will be presented by door-to-door canvassers. Catholic authorities have warned the faithful to resist giving the campaign any support whatever. The bishops said that "to sign is to dishonor one's faith."

The whole sad story was a dramatic example of what happens when church and state try to each meddle in the affairs of the others.

• • The Senate passed a federal aid to education bill last, but without a Morse-sponsored amendment which would have extended the aid to parochial schools also. The amendment, however, was defeated by an uncomfortably slim margin—49 to 37. Every Catholic senator, excepting Senator John F. Kennedy, voted in favor of the amendment. Kennedy was absent but recorded his vote in opposition.

It was thought that this might have been Kennedy's way of proving his heated claim that he is independent of hierarchy domination. At any rate, the final bill—sans the Morse amendment—was passed by a 51 to 34 vote. It now goes to the House of Representatives where it is expected to face considerable opposition.

Later in the month the National Lutheran Council met at Atlantic City and expressed its firm opposition to any federal loans for the construction of private or parochial elementary and secondary schools. It said that such government aid is "clearly a form of tax support for sectarian instruction." A number of other Protestant groups have recently reacted against acceptance of federal aid funds.

Florida Presbyterian College sent a check for $500,000 to the City of St. Petersburg to pay for a gift of land. The purpose, said the president of the college, was "to end some complaints that the gift of the campus violated constitutional separation of church and state." Out of the debate on federal aid to education, there seems to be arising, not only among non-Catholics but also among Catholics, some opposition to such grants. It has also resulted in the careful examination of the consciences of those non-Catholic religious groups that have accepted government aid in the past.

• • A veteran Norwegian Lutheran missionary to the Jews has taken Dr. Reinhold Niebuhr of Union Theological Seminary, New York, to task for his recent statement that it would be better if Jews were helped to a

Air Force Puts National Council of Churches into Orbit

• • If the Air Force could fire rockets as high and with as little effort as it took to put the National Council of Churches into orbit last month, the question of who is leading the world in the missile race would be resolved immediately.

It took only two short paragraphs in an obscure Air Reserve Training Manual to catapult the NCC into the wild blue yonder. This is what generated the thrust:

> From a variety of authoritative sources, there appears to be overwhelming evidence of Communist anti-religious activity in the United States through the infiltration of fellow-travelers into churches and educational institutions.
>
> The National Council of Churches of Christ in the U.S.A. officially sponsored the Revised Standard Version of the Bible. Of the 95 persons who served in this project, 30 have been affiliated with pro-Communist fronts, projects, and publications.

There was more—information published long ago by the Circuit Riders of Cincinnati and Billy James Hargis of Tulsa—but this was the substance of it all. The NCC was accused of harboring in its ranks those sympathetic to Communism and the accuser was the United States Air Force!

When the Council released its protest to the press, the aftermath was something to behold. Everybody who was anybody—and some who weren't—tried to get aboard the issue. The NCC demanded that the manual be withdrawn (which it was), threatening an investigation, and Rep. Francis E. Walter (D-Pa.), chairman of the House Un-American Activities Committee, threatened an investigation because it was withdrawn.

He said that by withdrawing the manual the Air Force created "the impression that everything in it is false. Actually the charges that were made are true," although, he added, some of the material was presented in an "unfortunate" manner.

NCC President Edwin T. Dahlberg said the withdrawal "is a smashing victory for the National Council of Churches and the forces of freedom." That it was something less than this was indicated, however, when Secretary of the Air Force Dudley C. Sharp testified before the House Un-American Activities Committee about the matter. Secretary Sharp was asked:

"When you issued your apology to the National Council of Churches did you by that act mean to convey that the Air Force was convinced that the National Council of Churches was not infiltrated by fellow-travelers?"

Mr. Sharp replied, "No; I did not intend to indicate any concurrence with the statement as to its validity. I felt simply that this kind of statement should not be made in an Air Force publication."

In the midst of the statements by extremists on both sides, the most constructive word came from Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals, calling for a Congressional investigation into the relation between national security and American churches that would include "theological perspective."

Taking neither extreme view, Dr. Taylor accused the Air Force of dealing with the matter "in an inadequate, irresponsible manner," but he also said that the public "deserves to know the specific relations between liberal-socialist theology and politics." He added: "It is only within this theological context that the relationship between communism and the churches can be rightly understood."

Calling attention to the seven-point "Statement of Faith" of NAE, Taylor said, "Evangelicals are generally inclined to accept a just capitalism as the most workable *modus vivendi* in the social order of this world, whereas many liberal churchmen are committed to the principles of socialism. Evangelicals believe that the redemptive claims of Jesus Christ can only find relevance to the human situation within the individual context, whereas liberal Christianity makes its attempt to 'redeem the social order' apart from individual regeneration.

"Within this context it can be seen why certain liberal churchmen have frequently called for social revolution. While it is perhaps true that they have not adopted Marxist-Leninist thinking in its entirety, there has been a tendency to promote a 'social gospel' which has been related at points to the objectives of international communism."

One thing stood out through all the controversy. In its statement, the NCC had only asked for a dismissal of the charges, not a disproving of them.

In an incisive speech before the House of Representatives, Rep. Donald H. Jackson (R-Calif.) had this to say:

"Communists have attempted to infiltrate every aspect of our national life. It is to the credit of the overwhelming majority of Protestant churchmen that this insidious effort has been repulsed in large part. But one must be truly blind to the facts and realities of life to contend, as do the spokesmen for the National Council of Churches, that there has been no infiltration at all, or that few clergymen have not been duped into pulling red chestnuts out of the Communist fire."

The NCC would do itself a big favor—even among its own constituency—to fire the reverse rockets, come down out of orbit, and take as realistic an appraisal.

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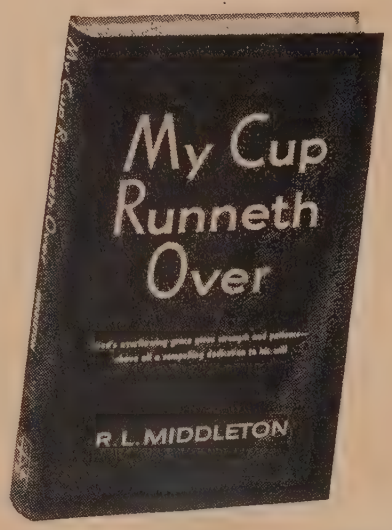

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closer relationship with God within the framework of their own religion than if efforts were made to win them to the Christian faith.

The Rev. Magne Solheim of Haifa, who has worked among Jews and Jewish converts for the past twenty-one years, pointed out that in New Testament times Jews embraced the Christian faith as a result of preaching. "For Jews today, the way is the same," he said. "We must be faithful to the Lord of the Church and its mission . . . . We must be true to the missionary command also with respect to Israel."

He quoted the words of a Christian of Jewish race who said: "Satan uses many servants and many methods to hinder us from seeing that Jesus is our Messiah and Savior. In our times he is even closing the eyes of Christians . . . to prevent the salvation of the Jews."

• • OPPONENTS OF state subsidies to religious schools won a victory last month before the state legislature of Maine, but it turned slightly sour in the face of obduracy on the part of local school boards. For years these boards, in various parts of the state, had been paying for public transportation of parochial school pupils. Last summer the State Supreme Court held the practice invalid, said that the action was illegal, that there was no law authorizing it.

Roman Catholic representatives then took the matter to the governor and induced him to call a special session to legalize the practice. But the legislature has now refused to enact such a law.

In spite of this, some of the school boards have expressed determination to continue with the unlawful use of state funds. Probably because they were not prosecuted for the previous illegal acts, they assume that they will be able to "get away with it" again.

Panel on Church Building

A PANEL ON CHURCH building and design planned especially for pastors and lay leaders who are contemplating building programs will be an added feature of the NAE convention program. The discussion will be from 3:00 to 5:00 p.m. Monday, April 25, at the Palmer House in Chicago, convention headquarters.

Featured on the panel will be the judges for the Evangelical Church Plan Awards, a competition sponsored by NAE and *Christian Life* magazine to develop designs for evangelical churches. This group includes two architects, a city planner, and two home missions secretaries.

john noble

SLAVE IE241

ANSWERS YOUR QUESTIONS ABOUT COMMUNISM.

■ THE LAST HALF OF the month of February turned up a number of events —some encouraging and some distressing. The nation's interest was turned to an Air Force training manual which said that Communists had infiltrated the American churches.

Although this was hotly denied by the National Council of Churches—the organization in question—some of the things that happened to me while on an itinerary in Washington and Oregon seemed to indicate otherwise.

It was my privilege to spend sixteen days in those states in services with Rev. Wilmer Brown, Northwest regional director for the National Association of Evangelicals. So great was the interest to learn more about the means and devices of Communism that the twenty-three meetings plus Sunday services which had been originally planned were exactly doubled before the sixteen days were up.

Physically, I was exhausted, but the tension and nervous strain because of opposition sensed and seen was greater. The opposition started in the preparation of the itinerary. One very influential pastor persuaded the evangelical constituency of his community to refuse to sponsor a meeting at which I would speak. He said he did not want to get a discussion of Communism because "many questions will be asked that I, as a pastor, cannot answer."

This man doesn't seem to realize that the gravest danger of Communism is not its political implications, but its spiritual perversity. Instead of hiding his head in the sand he should be helping his congregation to see the dangers of this godless ideology.

Often I have found that the subject of Communism is "taboo" in some churches because it is looked on strictly as a political menace. It is that, of course, but its undertones of religious dedication make it a force that can be dealt with only in the power of God.

Our armed forces and industrial power still outweigh any other human force, but these will be a helpless handful unless we take God on our side and follow His Word. With our ingenuity we cannot outwit the Satanic strategy of Communism. God alone is the answer.

The opposition in the Northwest was seen in more definite ways. In the First Baptist church of Eugene, Oregon, the congregation was pressing in as the service, which was to be broadcast, was about to start. Although the radio equipment had been checked shortly before the service, when air time came there was no contact with the station.

A radio technician was brought in during the preliminary part of the service and a minute-and-a-half before I was to speak, the trouble was found. Some wires had been very carefully clipped in order to keep my message off the air. Thank God the wires were bridged and the message went out.

And on and on—confusion, disturbance and interruption in an attempt to distract from the spirit of the meetings. Even now and then the newspapers helped add to the confusion.

Nevertheless we had o v e r f l o w crowds in nearly every town. Often the overflow auditoriums overflowed and many had to be turned away. Most important, however, the Holy Spirit was present despite the trouble and scores of people came forward to confess Christ.

The Communists are well aware of the power which the Christians could have if they were mobilized and willing to follow God's divine instructions. Therefore it is their great effort to prevent this from happening. The evil forces are going all out to infiltrate the churches and, if necessary, the pulpits so that the congregations will not be awake to the real need of the hour.

There must be no belittling the danger. It is real. And the real need of this hour is not only to have the Word of God preached from the pulpits, but to have it lived every moment of the day by those who profess Jesus Christ as Savior.

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Evangelical Newsfront

A luncheon honoring Dr. James DeForest Murch, managing editor of *Christianity Today* and former editor of *United Evangelical Action*, was held recently at Pacific Bible Seminary, Long Beach, Calif. *Left to right:* Dr. Virgil F. Bjerke, president Long Beach Ministerial Association; Dr. Murch; Henry Sterling, religious editor *Herald-American* newspapers, and Dr. Robert Walker, executive secretary Long Beach Council of Churches. Dr. Murch was given a citation of merit.

education

Dr. Murch Honored

LONG BEACH, Calif.—Dr. James DeForest Murch, managing editor of *Christianity Today* and former editor of *United Evangelical Action,* was honored recently at a luncheon here for his "distinguished service for the Kingdom of Christ through Christian journalism." He was given a citation of merit by the Christian Ministers' Fellowship of Southern California.

Featured lecturer for a seminar-lectureship on Christian Unity at Pacific Bible Seminary, Dr. Murch spoke in the sanctuary of Alvarado Christian Church, Los Angeles, at a special chapel program on the Seminary campus, and at the luncheon in his honor for ministers and educators. His topic at the luncheon was, "Current Theological Trends and the Ecumenical Movement." In his final lecture he "proposed that the only sound basis for Christian unity would be a full acceptance of the Bible as final authority and Jesus Christ as Son of God and sovereign of the Church and its members."

Dr. Murch, widely known in the Christian Church brotherhood and for his experience in inter-church relationships, has written several books including "Christian Education and the Local Church," "Teach Me to Pray," and "Cooperation Without Compromise," the latter a history of the National Association of Evangelicals. He has a new book to come from the press shortly depicting a history of the Restoration Movement.

'Operation Emergency'

UPLAND, Ind.—Taylor University's Board of Trustees has authorized "Operation Emergency" to raise one million dollars for construction of a new Science Building and Administration-Classroom Building. An accelerated schedule calls for the new building to be completed by September 1961.

This emergency fund-raising campaign was started immediately following the fire which razed the 67-year-old Administration Building of the university early this year. Although battled by firemen from nine communities, the fire raged out of control and completely destroyed the historic structure. Fortunately, many valuable records of the school were saved. The entire mailing list, plus a record of contributions covering the past several years, was salvaged from a huge safe which survived the holocaust. Transcripts of the permanent records of all graduates were stored in the vault of the university library, safe from the fire. First comment of Dr. B. Joseph Martin, who had assumed the presidency of Taylor only fifteen days before the fire, was: "We're only thankful it wasn't the dormitory and that no one was hurt."

In a message to the "Taylor University Family" Dr. Martin said: "A building died, but Taylor's spirit continues on!" And the student body president voiced a similar conviction: "A pillar fell but Taylor remains."

With the battle cry, "Taylor's Tower Shall Rise Again," alumni around the world are rallying to aid their alma mater in this emergency, Dr. Martin reported. The new president expressed the desire "to see some of the traditional architectural values of the original Administration Building incorporated into the design of the new building, including columns and a tower." Plans have been formulated to contact industries, foundations and other friends of the college, Dr. Martin said, to help underwrite the ambitious project.

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Wheaton Tours Announced

WHEATON, Ill.—Four trips abroad and one within the United States are included in the 1960 Wheaton College tours under direction of Dr. Joseph Free.

Following the spring tour, which includes Naples, Pompeii, Rome, Athens, Egypt, Lebanon, Syria and Damascus, Dr. and Mrs. Free expect to remain in the Bible lands for their seventh season of excavating at Dothan.

The summer Bible lands cruise sails on June 30 on the *S. S. Constitution,* flagship of the American Export Line. The tour will follow the same itinerary as the spring cruise, under direction of Dr. and Mrs. Robert Culver. Dr. Culver, professor of Bible at Wheaton College, has made a special study of Bible geography.

The summer European tour embarks July 12 on the *S. S. Independence* under direction of Dr. and Mrs. Earle Cairns. Dr. Cairns is chairman of the department of history at Wheaton. The tour visits France, England, Norway, Sweden, Denmark, Germany, Switzerland, and Italy.

New Chapel at Messiah College

GRANTHAM, Pa.—Groundbreaking for a new chapel at Messiah College here will be observed April 23, according to announcement from President C. N. Hostetter, Jr. On the following day the 250-voice Oratoria Society will present "The Messiah" in the Forum of the State Education Building at Harrisburg, Pa. Both events are features of the college's fiftieth anniversary year celebration.

Last month Dr. Clyde M. Narra-

Jerome Hines, Metropolitan opera star, sings at the Presidential Prayer Breakfast as President Eisenhower (fifth from left) listens intently. Senator Frank Carlson of Kansas (right of President) presided and Mr. William Jones (left) hosted the breakfast.

more, well-known Christian psychologist, was guest of the college for a two-day conference.

New Trinity Campus

CHICAGO—At a dinner in Edgewater Beach Hotel here, given in honor of the donors, President H. Wilbert Norton of Trinity Seminary and Bible College, announced that Mr. and Mrs. Richard E. Welch had presented to the college a gift of thirty acres for a new campus site.

In conjunction with the gift acreage, Dr. Norton said, The Evangelical Free Church of America (sponsors of Trinity Seminary) has purchased additional property on the Tri-State Tollway and Half-Day Road at Bannockburn for use in a $1,700,000 campus development program. An enrollment of 600 students is anticipated by 1970, Trinity's president announced.

Dr. Arnold T. Olson of Minneapolis, president of The Evangelical Free Church, spoke at the banquet on behalf of the more than 450 churches of the denomination throughout the United States and Canada, thanking Mr. and Mrs. Welch for their gift. Rev. Arley Bragg, chairman of the board of directors at Trinity, presented a scroll of appreciation to Mr. Welch.

public affairs

'Biblical Disneyland'

CUCAMONGA, Calif.—"It will compete with Disneyland, and like Disneyland will become a must for tourists from all over the world."

That is what Nat Winecoff, general manager for a proposed new Bible Storyland in the Los Angeles area, has to say about the project. Former vice president of WED Enterprisers, creators of Disneyland, Mr. Winecoff and his associates have earmarked fifteen million dollars and 220 Southern California acres for the Bible Storyland.

Entrances to Bible Storyland are planned to lead to six major areas: The Garden of Eden, Rome, Egypt, Israel, Ur and Babylon. Main Street will be called Caravan Route and will be lined with exotic shops selling goods from all ancient markets of the world. Visitors may see Jonah's whale, chariot races, Noah's Ark, and the Garden of Eden and even sail down the Nile to Egypt.

Opening of Bible Storyland is planned for Easter 1961.

President at ICL Breakfast

WASHINGTON — President Eisenhower was guest of honor at the annual Presidential Prayer Breakfast under auspices of International Christian Leadership, an interdenominational organization sponsoring prayer breakfast groups among businessmen and public officials throughout the world. The event marked the opening of the ICL annual convention here at Hotel Mayflower.

More than four hundred persons, including members of the House and Senate prayer breakfast groups which meet weekly while Congress is in session, were breakfast guests of William C. Jones of Los Angeles, publisher and philanthropist. Senator Frank Carlson (Rep.-Kans.) presided, and Jerome Hines of the Metropolitan Opera Company, New York City, led the singing. Dr. Harold J. Ockenga, minister of Park Street Church, Boston, Mass., and a former president of the National Association of Evangelicals, led in prayer. The President did not speak at the breakfast, but had to leave early because of appointments.

Speakers during the three-day ICL Convention included Dr. Abraham Vereide, founder and executive director, Dr. Bob Pierce, president of World Vision, Inc., Pasadena, Calif., and Dr. Richard C. Halverson, pastor

Graham Ends African Crusade

MINNEAPOLIS — Evangelist Billy Graham is back in the States, the Billy Graham Evangelistic Association headquarters here has reported, preparing for his next crusade to be held June 19-26 in Griffith Stadium, Washington, D. C.

Immediately following his crusade in nine countries of Africa, and preceding his return to this country, the evangelist conducted a ten-day campaign in the Holy Land. At the invitation of the Israel Baptist Convention, Dr. Graham addressed rallies in Jerusalem, Tel Aviv, Haifa and Nazareth.

The seven-week African crusade has been termed the "Safari for Souls" by Tom McMahan, religion editor of *The State,* Columbia, S. C., who accompanied the Graham Team and "covered" the entire African tour. Space permits only a few highlights here.

What Mr. McMahan called "the most spectacular meeting of Graham's African tour" was held at Moshi, Tanganyika, shortly before the closing campaign in Addis Ababa, capital of Ethiopia. Thirty-five thousand people, it was reported, gathered at the sports field near Mount Kilimanjaro, Africa's tallest mountain. Of the colorful assemblage, over five thousand remained after the meeting to register a commitment to Christ.

During the last weeks of the crusade, the Graham Team headquartered at Nairobi, Kenya, and fanned out by means of small planes to various sections of the vast country. Throughout the tour Evangelist Graham spoke to large crowds in Liberia, Ghana, Nigeria, Southern Rhodesia, Kenya, Tanganyika, Ruanda Urundi and finally in Ethiopia. In Nigeria, which next fall will gain its independence from the British Crown, the evangelist told crowds of twenty thousand and fifty thousand at two services: "With independence will come increased responsibility to Nigerians. The emerging free nations of Africa will have a special need for people of personal integrity and dedication to the common good. These and other vital virtues flow from a personal encounter with God in Christ."

From Nigeria Dr. Graham and members of his team winged south to Southern Rhodesia, known as David Livingstone's country, and later to other points in Central Africa. It took Livingstone fourteen days to trek the two hundred miles from his advance base to Victoria Falls, which the famed missionary called the most wonderful sight he had witnessed in all Africa. Billy Graham and his companions made the trip in a small monoplane in a little over three hours. Here the evangelist rested for a few days and, as he expressed it, sought "to absorb some of the spirit of Livingstone." "It would be hard to describe my feelings," Dr. Graham said, "as I stood at the foot of Livingstone's statue at the edge of the Falls and thought back on the tremendous hardships he endured in order to open up this dark continent and pave the way for coming Christian civilization. I am unworthy to polish the shoes of missionaries like Livingstone, Mary Slessor and Calabar. I am deeply moved and grateful for the privilege of reaping where they have sown."

With only a few weeks to evaluate the African tour and to refresh his weary body and spirit, Evangelist Graham will leave for his second crusade in the Nation's Capital.

NEWS CAPSULES

■ Speaker for the famed Rose Bowl Easter sunrise service will be Dr. Paul Rees, for many years minister of the First Covenant Church of Minneapolis, Minn., a former president of the National Association of Evangelicals, and now vice-president at large of World Vision.

■ Dr. Franklin Clark Fry, president of the United Lutheran Church in America, will speak at the Hollywood Bowl Easter sunrise service.

■ A new home for Word Records has just been opened at 5030 West Waco Drive in Waco, Texas, according to President Jarrell McCracken.

■ Life insurance companies have outstanding loans of $410,000,000 to churches and church-related charitable institutions, and of well over $300,000,000 to schools and colleges related to churches.

■ American Baptists have begun an "invasion" of the Southern states. Named to organize congregations in new or underchurched housing areas in the South is the Rev. William R. Hill, a Joliet, Ill., pastor.

■ Figures released by the Institute of International Education show that last year 47,245 students from 131 countries were registered in U.S. colleges and universities. This was an increase of nine per cent over the preceding year.

■ Representatives of four merging Lutheran bodies—United Lutheran Church in America, Augustana, Finnish Evangelical, and American Evangelical—decided to change the name of the proposed denomination to the "Lutheran Church in America." The original choice, "Lutheran Evangelical Church in America," met with a storm of protest.

■ Earlham College's planned School of Religion will formally open in the fall of 1962 as the first Quaker seminary in the history of the Society of Friends.

■ Americans have been urged by the president of the North Carolina Baptist Convention to launch a spiritual revolution in the U. S. by filing "absolutely honest" income tax returns. C. B. Deane said, "We will stop gagging at the word 'spiritual' when every American corporation and business firm and every individual fills out an absolutely honest tax return."

■ Results of a poll of 1,500 secular college students show that while 90 per cent believe in God, 86 per cent think it is not necessary to attend church regularly to have an adequate religious life.

■ The Roman Catholic Diocese of Miami has received a loan, at six per cent interest, of $1,000,000 from the pension fund of the International Brotherhood of Teamsters. It is believed to be the first loan made to a religious group by any union pension or welfare fund.

Fourth Presbyterian Church here, and associate executive director of ICL. Speaking for delegates from abroad was a member of the British Parliament, John H. Cordle, who described Evangelist Billy Graham as "the greatest spiritual ambassador America has ever sent to our land."

Free Postage for Magazines

WASHINGTON—Free postage for magazines in packages not exceeding twenty pounds sent by religious organizations to their groups in foreign countries has been proposed by Rep. Jeffery Cohelan (D.-Calif.). Included would be educational, scientific, philanthropic, agricultural, labor, veterans', or fraternal organizations.

Rep. Cohelan pointed out that he believes the United States can afford to subsidize the gifts of educational and scientific magazines from the people of the United States to other countries.

The bill (H.R. 9570) has been referred to the House Post Office and Civil Service Committee.

Freedoms Foundation Awards

VALLEY FORGE, Pa.—Top awards of the Freedoms Foundation, announced at the annual Washington's Birthday celebration here, go to two Protestant ministers, a United Presbyterian church and a Southern Baptist college. Each received $1,000.00 in cash and an encased George Washington Medal of Honor.

Rev. Paul W. Johnston of the United Presbyterian Church of Worthington, Ohio, received the award for a sermon on "Freedom's Holy Light"; Dr. James H. Jauncey of First Christian Church, El Paso, Tex., for an address on "The Citizen: Key to the Fate of Tomorrow's World"; First United Presbyterian Church, Germantown, Pa., was cited jointly with Station WRCV-TV for a film telecast, "Land Where Our Fathers Died," and the Baptist-related Howard Payne College, Brownwood, Tex., was cited for a "Democracy-in-Action" program regarded as a model for the whole state by Freedom in Action, Inc.

Freedoms Foundation's top award of $5,000.00 went to U. S. Senator John L. McClellan (D.-Ark.), who was cited as "an outstanding patriot, valorous in defense of his country, and a leader by deeds as well as by words."

Rep. Walter H. Judd (R.-Minn.), former medical missionary, and Dr. Edward L. R. Elson of National Presbyterian Church, Washington, D. C., were among recipients of $100.00 and a medal for public addresses. Dr. L. Nelson Bell, executive editor of *Christianity Today,* who received $100.00 last year and a $1,000.00 award in 1958, was one of the medalists in the miscellaneous Spiritual Values category.

Sunday Shopping Is Hit

RICHMOND, Va.—A bill which would give Virginia a more specific and enforceable law banning unessential Sunday business has been introduced in the House of Delegates here, according to a Religious News Service Report.

The measure lists businesses which would have to remain closed on Sundays, proposing fines of up to $100.00 for first offenders and up to $200.00 for repeaters. Also listed are businesses which are classified as "necessary" with permission to remain open, such as: Restaurants, delicatessens, and gasoline stations. Included in the latter category are motion picture houses and places where athletic events are held.

Present state law forbids all "unnecessary" business on Sundays, but because it is not specific, reports are that it is not enforced properly and in some instances even ignored.

"Sunday shopping" is being protested in other places also, RNS indicates. In Pueblo two labor unions, the Roman Catholic Diocese of Pueblo and four Protestant organizations are cooperating in distributing leaflets urging residents to refrain from shopping on Sunday. A grocer in Little Rock has been fined on a charge of operating a store illegally on Sunday. Study by a special committee of South Carolina's "blue law" affecting Sunday closings has been called for by the state House of Representatives and the measure sent to the Senate. Police issued summonses to thirteen alleged violators of Ohio's Sunday closing laws in an enforcement crackdown in Dayton and suburban Kettering.

POAU May Drop Lawsuit

WASHINGTON — Protestants and Other Americans, a POAU spokesman indicates here, has offered to drop a lawsuit contesting constitutionality of a grant of public land to a community hospital in suburban Silver Spring, Md., to be operated by a Roman Catholic nursing order. Col. Edward T. Felker, an attorney for POAU, said the suit would be abandoned only if the Sisters of the Holy Cross would agree to a stipulation that Catholic medical ethics will not be imposed on non-Catholic patients or physicians.

The POAU official specified three assurances which would be necessary if Protestant objections to Catholic operation of the community hospital were to be removed: "(1) That physicians, surgeons, and nurses in said hospital may freely give information and assistance in matters of birth control and the use of contraceptive devices; (2) that no physician, surgeon, nurse, psychiatrist, attendant, or patient will be denied the right to treat or be treated . . . in accordance with the code of the American Medical Association, and (3) that physicians may in said hospital freely recommend and surgeons and nurses may, without hindrance, perform therapeutic abortions when necessary to save the life of expectant mothers."

missions

Christmas Card Party

GRAND RAPIDS, Mich.—As a result of a "Christmas Card Party" held by Newhall Reformed Church here, Rev. Ray DeVries, pastor, reports, 50,000 used Christmas cards have been sent to a missionary in Formosa.

The project started, Mr. DeVries said, after he had received a letter from Mrs. Lillian Dickson, missionary to Formosa, telling how they stamped Scripture verses on used Christmas cards and gave them out as tracts and wall mottoes. Announcement was made from the pulpit, in the local paper and on the daily radio program which Mr. DeVries conducts that the boys and

girls of Newhall Reformed Church were having a "Christmas Card Party." Everyone was asked to search homes, attics and closets for Christmas cards. Children helped load the car caravan which was set up and local food stores cooperated by serving as receiving stations. Cards were packed in shoeboxes, put in mail sacks and shipped to Formosa.

Among comments received from Mrs. Dickson, Mr. DeVries said, were these words: "In the name of millions of people of Formosa, I thank you for your bright gift of used Christmas cards. You have no idea how bright and cheery and beautiful they look in shoddy, shabby surroundings . . . They are given out in aboriginal villages where the children have never seen a Christmas card before . . . There is no limit to the number of cards we can use."

Medical Society Moves

CHICAGO — A new headquarters building in Oak Park, Ill., has been purchased by the Christian Medical Society to house its expanding activities, it was announced at the present headquarters here by Raymond Knighton, executive secretary.

The interdenominational group of physicians, dentists, medical missionaries, teachers and students carries on a Missionary Assistance Program (known as MAP) under which medicine, supplies and equipment are sent to some 475 medical missionaries overseas. The Oak Park facilities will house the society's administrative staff and provide storage space for medical supplies. In the past three months, Mr. Knighton reported, the society has shipped seventy-five tons of materials abroad.

PTL Friendly Reception

ENGLEWOOD, N. J.—Unprecedented friendly reception has been given members of Pocket Testament League teams distributing Scriptures in northern Nigeria, PTL officials here have noted. Instead of anticipated opposition from the Muslim population, the teams were invited to speak in schools and colleges and government officials not only permitted their families to attend PTL meetings but in many instances attended themselves.

PTL teams, which have been on the field in Africa for more than four years, leaders observe, have already distributed over four million Gospels of John in twenty-seven languages and expect to reach their goal of five million before the close of this year.

Recent additions to the PTL staff in Africa are Pastor Earl Goldsmith of First Baptist Church, Duxbury, Mass., who is now in Ghana, and Pastor Gordon Rasmussen, who was formerly with the FBI and served in the Marine Corps as a language specialist, with his family in Jos, Nigeria.

New Seminary in the Congo

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theological seminary in Elisabethville, Belgian Congo, this fall, according to word received through EFMA Missionary News Service produced here.

The Union Faculty of Theology, which will open in temporary headquarters this October, will offer a four-year program on the same academic level as that of the Congo government university, whose campus is near the site of the new seminary. Participating in the project are the Methodist Church, the Disciples of Christ, the American Baptist Convention, the British Baptist Church, the Presbyterian Church in the U. S. (Southern), and the Belgian Mission Society (Reformed). Eight other denominations have indicated an interest in establishing the school, EMNS reports. The institution is expected to provide training for 75 to 100 seminarians.

Peoples Missionary Convention

TORONTO—The Annual Missionary Convention of the Peoples Church here will be conducted April 17-May 15 under leadership of Dr. Oswald J. Smith, president of the Peoples Missionary Society. Speakers will be Dr. W. Cameron Townsend, Rev. E. J. Pudney, Dr. John Tedder, Rev. Paul Freed, Rev. E. V. Thompson, Rev. G. Christian Weiss, Dr. Clyde W. Taylor, Dr. Jack McAlister and Mr. R. G. LeTourneau. The Peoples Missionary Society, Dr. Smith indicates, contributes over a quarter of a million dollars a year toward the support of some 340 missionaries—much of which is dependent upon the financial outcome of this convention.

At the Annual Bible Conference of Peoples Church, closed recently, Dr. M. R. DeHaan was speaker. Nearly three thousand people gathered in Massey Hall to hear the well-known speaker of The Radio Bible Class who is heard on three networks across America and many independent stations in the United States, Canada and some foreign countries.

MBI Offers Missions Course

CHICAGO—A special short course in missionary literature for missionaries on furlough and missionary candidates will again be offered this summer by the Moody Bible Institute, it has been announced by MBI officials here. The special three-week course will extend from June 20 to July 8. Tuition is free and the cost of room and board nominal, officials indicate.

Leading the workshop will be Dr. Kenneth N. Taylor, director of Moody Literature Mission. Assisting him will be Dr. Robert Walker, editor of *Christian Life,* and Jim Johnson, former editor of *African Challenge.* Problems of missionary writing, publishing on the field and the marketing of Christian literature are to be covered in the course.

Seven New Hospitals

PASADENA, Calif.—World Vision, Inc., missionary service organization, is currently sponsoring seven hospital projects in Asian countries, according to reports from World Vision headquarters here.

The projects include: the St. Thomas Mission Hospital In-Patient Ward in Kattanam, Kerala, India; the Children's Convalescent Home near Seoul, Korea; an expansion of the Children's

Hospital in Taegu, Korea; the Taejon (Korea) Children's Clinic; a Nursery School and Clinic in Hong Kong; a hospital for children crippled by polio and other diseases in Pintung, Formosa, and a two-story, four-wing hospital for tuberculosis patients in Po-li, Formosa.

World Vision's support of these projects in most cases, it is understood, includes the purchase of land, architectural services and the cost of building materials for each hospital. Each hospital is to be operated by mission agencies already established on the field.

denominations

NHA Convention Announced

MARION, Ind.—National Holiness Association, which has its headquarters here, plans to hold its ninety-second annual convention April 19-21 in "The Land of the Sky," widely publicized descriptive phrase for the Smoky Mountain area around Asheville, N. C.

NHA officials predict that leading laymen and clergy will assemble there from twenty denominations, sixty colleges and seminaries, twelve foreign missionary boards, a number of publishing houses and many other branches of the work such as youth, camp meetings, etc. Speakers will include Dr. Paul S. Rees, Colonel Albert G. Pepper, Dr. J. C. McPheeters, Dr. J. Sutherland Logan, Dr. Delbert R. Rose, and Dr. John R. Church. Affiliate groups will carry on their annual business meetings during the convention, which will be held in Asheville's Municipal Auditorium. Theme for the convention will be "The Changeless Truth."

Lutherans Shooting New Film

NEW YORK CITY—Shooting is to begin this spring, it was reported here by the National Lutheran Council, on a Lutheran feature film depicting the role of the Christian faith in meeting pressures of life under a Communist state in Europe. The picture is being sponsored by the same church groups which filmed "Martin Luther."

According to Robert E. A. Lee, excutive secretary of the Lutheran Film Associates, participants in the project —in addition to the National Lutheran Council—are the American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Church—Missouri Synod and United Lutheran Church of America.

The film story, Mr. Lee announced, is tentatively titled "And the Glory," written by Allan E. Sloane, who had a major role in developing the screenplay for "Martin Luther." The film is tentatively scheduled for release in the fall or early winter of this year.

Missions Making Progress

ST. LOUIS — "Christian missions around the world are making substantial progress." This was a recent observation of Dr. Oliver R. Harms, first vice president of The Lutheran Church —Missouri Synod, on his return from an inspection trip of Missouri Synod missions around the world.

Dr. Harms said he was especially impressed with the Christian work which is being done in the Far East.

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In India, he attended the convention of the India Evangelical Lutheran Church which has forty American missionaries and 105 national pastors. Dr. Harms paid tribute to the Christian workers in Hong Kong who operate several roof-top schools in the crowded city. Mission work in Japan, he said, "is enjoying a favorable climate, although there are signs of a resurgence of the old pagan religions," and in Formosa he noticed "numerous roadside shrines located at intervals like our roadside parks, where food is presented to the gods."

The Synod leader was accompanied on his trip by Mrs. Harms and by Prof. Lorman Petersen of Concordia Seminary. En route to the Orient they conferred with church leaders in England, Europe and the Middle East.

New Russian Broadcast

HARRISONBURG, Va.—A Russian-language broadcast has been launched by Mennonite Broadcasts, Inc., located here, with Dr. Ivan Magal, medical doctor and minister of the Mennonite Church, as speaker.

The fifteen-minute broadcast, entitled "Golos Drooga" (The Voice of a Friend) is beamed to Europe and Russia from HCJB, powerful short-wave station in Quito, Ecuador. The program can also be heard in North and South America.

Dr. Magal begins the broadcast with medical or personal hygiene information which he then relates to a spiritual theme. Russian-born, and an ordained minister, Dr. Magal came to this country in 1947 to take up medical training. He is on the staff of the Blue Ridge Sanatorium in Charlottesville, Va. In addition to producing this broadcasts he edits *The New Way*, a Russian-language paper sent to forty-three countries, with about a thousand copies going to Communist nations.

In addition to the Russian broadcast, Mennonite Broadcasts, Inc., sponsors programs in English, Spanish, Navaho, Japanese, Italian, French and German. Programs familiar to the English audiences are "The Mennonite Hour," "The Way of Life," and a women's broadcast, "Heart to Heart."

SBC Starts Teletype Network

NASHVILLE, Tenn.—A Southern Baptist Convention teletypewriter network, believed by SBC officials to be the first leased wire communications system operated by a denomination, went into effect here early last month. W. C. Fields, secretary of public relations for the SBC executive committee, said nineteen cities will be on the system which will stretch from Washington, D. C., to Wichita, Kansas.

Agencies participating in the network are Radio and Television Commission, Southwestern Baptist Theological Seminary, Relief and Annuity Board, Midwestern Baptist Theological Seminary, Brotherhood Commission, Historical Commission, Executive Committee, Sunday School Board, New Orleans Baptist Theological Seminary, Home Mission Board, Southeastern Baptist Theological Seminary, Foreign Mission Board, Baptist Joint Committee on Public Affairs and Baptist World Alliance. States and state papers taking part, according to Mr. Fields, are Texas, Oklahoma, Kansas, Missouri, Arkansas, Louisiana, Mississippi, Tennessee, Alabama, Georgia, North Carolina and District of Columbia.

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NAE President Speaks

GRAND RAPIDS, Mich.—Dr. Herbert S. Mekeel, president of the National Association of Evangelicals, has recently completed an itinerary of speaking engagements in the Grand Rapids area. Arrangements for the gatherings were made by Rev. Roy McBeth, acting director of NAE's Great Lakes Region, and Dr. Dick L. Van Halsema, minister of Evangelism in Christian Reformed Church here and a member of the NAE Board of Administration.

During his visit to Western Michigan Dr. Mekeel spoke at morning and evening services in local Grand Rapids churches on March 13; at a luncheon meeting the following day with the Ministerial Association of Holland and at another meeting in Western Seminary. He gave the chapel address at Calvin College on March 15, addressed a luncheon for the Grand Rapids Evangelical Ministers' Union and led a discussion with the Christian Reformed Ministerial Fellowship. On Wednesday, March 16, he gave a lecture at Calvin Seminary.

Bible Class for Ministers

BUFFALO, N. Y.—A two-day Bible class attended by 150 ministers of more than a dozen Protestant denominations was conducted here recently. Called the Niagara Frontier and Buffalo Bible Study Project, the class consisted of three lectures daily by different speakers followed by a discussion period.

Leaders of the Bible class project reported that the sessions disclosed these facts: Many of the ministers came with preconceived theological ideas, and some took the same ideas away with them. Most of the ministers shared the same basic theological beliefs, with some denominational modifications. Some preachers based their beliefs on the literal wording of certain Biblical passages and were willing to defend them against deviations. Other ministers found it difficult to settle on a firm belief regarding certain theological matters in the light of Biblical passages about which some critics differ. And the pastors had wide differences of opinion concerning the practical application of Christian teachings.

Eastern Regional Meeting

WILLIAMSPORT, Pa.—The fourth annual Eastern Regional Convention of the National Association of Evangelicals was held at Lycoming Hotel here last month. Several national figures of the NAE participated in the program, announced Rev. Albert S. Taylor, director of the Eastern Region.

Chief speaker for the first evening meeting of the three-day gathering was Dr. Clyde W. Taylor, NAE's secretary of Public Affairs, Washington, D.C. Dr. Clate A. Risley, executive secretary of the National Sunday School Association, Chicago, conducted a workshop each day on building better Sunday Schools. Dr. Taylor spoke again on the second morning of the convention, using as his topic, "Watching Washington." In the afternoon Dr. George L. Ford, NAE's executive director, Wheaton, Ill., took part in a panel on "Evangelicals at Work." Joining him were

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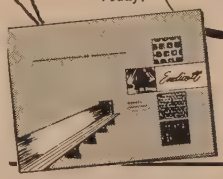

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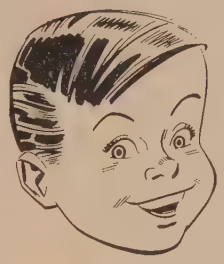

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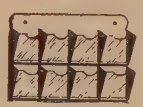

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Clinton H. Tasker, Robert Ekeland and G. Allan Small. Dr. Taylor was the speaker again at the banquet and Dr. Risley and Dr. Ford brought addresses at the evening session. The closing message on the following morning was brought by Dr. Herbert S. Mekeel, president of the NAE.

Also making major addresses during the convention were Dr. Kenneth Maurer, dean of Evangelical Congregational School of Theology, Myerstown, Pa.; Rev. Roy Carnahan, Local NAE Fellowship president, Rochester, N. Y., and Dr. Paris Reidhead, pastor Gospel Tabernacle Church, New York City. Devotional periods were conducted by members of the Susquehanna Evangelical Fellowship of Williamsport.

President of the Eastern Region NAE is Rev. Howard E. Tucker, who brought the presidential message and also presided at the final evening session.

Christian Life Convention

NEW YORK CITY—Nationally-known evangelical pastors and Bible teachers addressed the daily and evening sessions of the Christian Life Convention held here last month at Calvary Baptist Church. Theme was "Christ Our Life."

Among the speakers for the convention were Dr. Alan Redpath, pastor of Moody Memorial Church, Chicago; Dr. G. Allen Fleece, president Columbia (S. C.) Bible College; Major Allister Smith, Salvation Army, London, and Mr. C. Stacey Woods, general secretary Inter-Varsity Christian Fellowship.

This convention, its leaders indicate, was a counterpart of similar conventions held during the nineteenth century with speakers such as Dwight L. Moody, R. A. Torrey, George Mueller, F. B. Meyer, and Andrew Murray. Co-chairmen of the conference were Rev. Stephen F. Olford, pastor of the host church and Rev. Paris W. Reidhead, pastor Gospel Tabernacle Church, New York City. Included on the conference council were Dr. John W. Bradbury, editor *The Watchman-Examiner;* Rev. Herrmann G. Braunlin, Hawthorne (N. J.) Gospel Church; Rev. Cyril George Collison, Bay Ridge Baptist Church, Brooklyn, N. Y.; and the following pastors of New York City churches: Dr. W. Theodore Taylor, Central Baptist; Dr. Paul S. James, Manhattan Baptist, and Rev. S. Thomas Percival, Jr., First Reformed Episcopal Church.

youth

Youth Fitness Council

WASHINGTON — At a national workshop of religious leaders here, sponsored by the President's Council on Youth Fitness, Dr. Edward L. R. Elson, pastor of National Presbyterian Church, who served as chairman, reported these viewpoints:

"Health is a state of complete mental, physical and social well being, not just the absence of disease," he told the fifty Protestant, Roman Catholic, Orthodox and Jewish leaders who participated in the meeting. He called for a program of "spiritual fitness" among American youth which would emphasize the virtues of "sobriety, chastity, and morality, as well as the benefits of

hard work, exaltation of the intellect, and religious inspiration."

Roman Catholic Auxiliary Bishop Philip M. Hannan of Washington told the conference that "there can be no real youth fitness program without the participation of the Church."

Dr. Shane MacCarthy, executive director of the President's Council on Youth Fitness, thanked the religious leaders for their pledges to take the message of the Council back to their respective groups and said he hoped the churches and synagogues would make observance of Youth Fitness Week an occasion for reviewing and evaluating their role in the over-all national program. "I am convinced," he said, "that our religious groups can do more than any other body in promoting real youth fitness."

YFC World Congress

WHEATON, Ill.—More than 2,000 teen-agers from Great Britain and the Continent, together with several hundred from the United States and Canada, are expected to attend Youth for Christ's Twelfth World Congress in Bristol, England, next July 30-August 7, according to Sam Wolgemuth, overseas director of Youth for Christian International. Many of them will participate in post-Congress crusades in key British cities.

Young people attending the Congress, Mr. Wolgemuth reports, will be given special instruction by Youth for Christ leaders on setting up YFC Clubs in their schools and communities. This is the first stage of a decade-long program expected to place 10,000 young people in Christian service in the next ten years.

Previous World Congresses have been held in Mexico, India, Japan, Belgium, Brazil, Venezuela, Switzerland, France and Ireland.

New Teen Weekly

REDONDO BEACH, Calif.—Publication of a new two-color weekly paper for young people's groups has been announced by Christian Workers Service Bureau here. It will be edited by Roy B. Wolfe, Christian artist-journalist-photographer, who says the format will include inspirational stories, daily teen devotionals, a music column, cartoons and photo features.

Christian Workers Service Bureau, headed by George Santa, is in its eighth year of publishing youth materials.

CBM's 25th Anniversary

LAKELAND, Fla.—This year Children's Bible Mission, Inc., which has its headquarters here, is celebrating its twenty-fifth anniversary.

The CBM plan revolves around the memorizing of Scripture verses in the public schools, says Rev. Kenneth A. Amsler, general director. In the twenty-five years since the Mission was organized, Mr. Amsler notes, over 1,755,000 Scriptural Awards have been given to boys and girls for memorizing Bible verses; more than 55,000 children and youth have participated in CBM Summer Bible Camps, and many have completed three or four years of correspondence studies. Last summer, CBM workers conducted 46 camps in 10 states with about 4,100 campers, plus 925 counselors, teachers and missionaries.

The CBM school visitors are well equipped, the general director indi-

George L. Ford

What the Leaders are saying about

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1960 Conference Plans

Many **Action** readers like to keep their calendars marked with coming events of evangelical interest. Following are dates you may wish to add to your list:

May—3, 4, 5—Kiamichi Clinic conducted by Kiamichi Mountains Christian Mission, Inc., Talihina, Okla. **For men only**—About 2,000 expected. 11-16—General Council of Christian and Missionary Alliance, Portland, Oregon. Opening speaker, the Honorable Mark Hatfield, Governor of Oregon.

June 20-July 8—Moody Summer School, Moody Bible Institute, Chicago.

July—1-3—Fourth Citizenship Convocation sponsored by the International Society of Christian Endeavor,

July 23-August 27—National Young Life Campaign, Eastbourne College, Sussex, England.

August—1-6—United World Mission Conference, Winona Lake, Ind. 17-20—Pacific Area Christian Endeavor Conference, Mexico City. 23-25—Young Calvinist Federation Convention, Grand Rapids, Mich.

November 30-December 3—Ninth Annual Evangelical Literature Overseas Conference, Wheaton, Ill.

December—4-11—Congress on World Missions of Interdenominational Foreign Mission Association, Moody Church, Chicago.

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cates, to give Bible stories in assemblies and classrooms, with or without visual aids, when invited to do so by school authorities.

Nurses Plan Second Meet

CHICAGO—The Nurses Christian Fellowship division of Inter-Varsity Christian Fellowship is scheduling its second summer conference June 11-16 at Cedar Lake, Indiana, IVF headquarters has announced. The conference is designed especially for girls who have completed their junior or senior year in high school, or are already in college, and are interested in nursing as a career.

The program calls for practical sessions on what is expected of a student nurse in her professional, social and spiritual life; also personal and group Bible study, devotional messages and recreation.

Conference folders are available from the Nurses Christian Fellowship, 1519 North Astor St., Chicago 10.

inter-church

ABS Aids Graham Campaign

NEW YORK CITY—The American Bible Society reports that it produced special editions of the Book of John in the Bassa and Loma languages to meet the need for Scriptures in native dialects during the Billy Graham campaign in Liberia. Before leaving this country for the African campaign the Graham Team had made inquiry concerning the languages in which Scriptures were available. The Society recently produced 5,000 copies of the Nyore New Testament and Psalms.

Because of an unprecedented demand for Scriptures in Brazil, ABS officials report, the Sociedade Biblica de Brasil plans to produce a minimum of 300,000 Bibles in the revised Portuguese version during this year.

ABS has also been active in the Orient. Nearly two million copies of the Scriptures were distributed in Japan during 1959. The Korean Bible Society is observing this year the fiftieth anniversary of the translation of the Bible into Korean.

WCC Assembly Projected

NEW YORK CITY—The Third Assembly of the World Council of Churches will take place in New Delhi, India, November 18-25, 1961, it has been announced by WCC headquarters here. Previously scheduled for Ceylon it was changed to India and the Vigynan Bahavan Conference Hall, originally built by the Indian government for a UNESCO Conference.

Plans for the Assembly, released for the first time at the WCC Executive Committee's meeting in Buenos Aires, are subject to approval of the 90-member Central Committee at St. Andrew's, Scotland, August 16-24. A preassembly booklet dealing with the main theme—"Jesus Christ—the Light of the World"—is to be printed in English, French and German and translated into many other languages. Highlights of the Assembly include public rallies addressed by world Christian leaders among whom are expected to be Bishop J. E. Lesslie Newbigin and Dr. W. A. Visser 't Hooft, general secretaries of the International Mission-

ary Council and of the World Council of Churches, respectively.

Previous WCC assemblies were held in Amsterdam in 1948 and Evanston, Illinois, in 1954. Between 950 and 1,000 participants are expected at the 1961 meeting.

German Bibles Increase

BERLIN—The latest annual report of the Association of Evangelical Bible Societies in Germany indicates that production of Bibles and Scripture portions in this country increased from 170,250 copies in 1945 to 1,372,791 in 1958. The report noted that during 1958 Scripture production increased by 116,000 copies over the previous year.

The EBS report further stated that there are thirty-five Bible Societies in Germany but that only four are engaged in the actual production of the Scriptures—East Berlin, Altenburg, Stuttgart and Witten.

Relations with USSR Churches?

BUENOS AIRES—Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, declared here at the semi-annual meeting of the WCC's Central Committee that "it is the task of the WCC in these coming years to establish the closest possible relations with the churches in Russia."

The WCC executive, who recently led five WCC delegates on a two-week's trip to the USSR as guests of the Russian Orthodox Church, said that "ignorance in the Western world about the Russian Orthodox and other churches in Russia is colossal." "Praise God," Dr. Visser 't Hooft said, "that after years of persecution, the Church of God is still there in Russia."

Speaking on relations with Rome, the WCC general secretary said the World Council of Churches has never had any official understanding with the Vatican and the Roman Catholic Church has made it "quite clear that it does not want to participate in our ecumenical movement." There has been "a tremendous upsurge of interest in the ecumenical movement within the Church of Rome, especially in France, Belgium, Holland and Germany," Dr. Visser 't Hooft said, "and we cannot remain indifferent to it."

sunday school

NSSA Promotes Family Week

CHICAGO — "Vote for Sunday School" is the theme of National Family Week, May 1-8, according to announcement here at the headquarters office of the National Sunday School Association.

Special emphasis is being given this year, says Dr. Clate A. Risley, NSSA's executive secretary, to the importance of the entire family to the Sunday School and the church. "The best ways to vote for Sunday School," says Dr. Risley, "are to be there on time with a Bible, to be fully prepared, to bring an offering, and to stay for church."

Many churches, in accordance with the suggested program, will promote family week throughout their church program: Sermons will meet family needs, Sunday School will treat family living, and special youth and adult meetings will deal with family problems.

Available from the NSSA office here are bulletins, posters, packets, hymnal bands, and other literature prepared to help the local churches promote National Family Week.

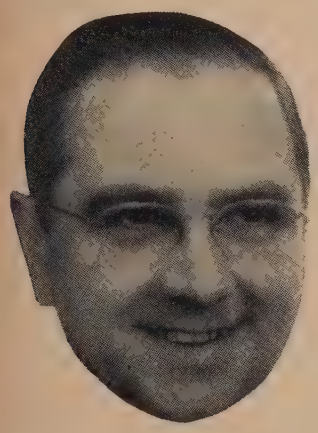
Bible Classes' Convention

CHICAGO—Publicity materials are now in the mails calling for registrations for the Annual Convention of the World Wide Baraca and Philathea Bible Class Union to be held here July 11-15 in the LaSalle Hotel and Chicago Temple. Registration information is available from Miss Florence Trew, 644 Diversey Parkway, Chicago 14.

Program plans just revealed by local leaders include spiritual talks, "secret service" prayer sessions, quiet times, devotions, Bible study, work shops, group singing, special music, fellowship, youth activities, sightseeing trips, fun and business. An "All States' Breakfast," a Communion Service, the Annual Banquet, and a Sunrise Service beside Buckingham Fountain in Grant Park are special features.

This interdenominational Bible Class movement was organized back in 1890 in a Baptist church in Schenectady, N. Y., and has spread throughout the country, into Canada and a few foreign countries. "Baraca," (a Bible term meaning "blessing") is the name of the men's classes and "Philathea" (from two Greek words meaning "lovers of truth"), the women's classes. They are joined in one Union which has its administrative headquarters on a part of the former George Washington Estate, Mount Vernon, Virginia.

Mrs. Violet Mills Herriott of Saint James, Missouri, is president of the World Wide Union.



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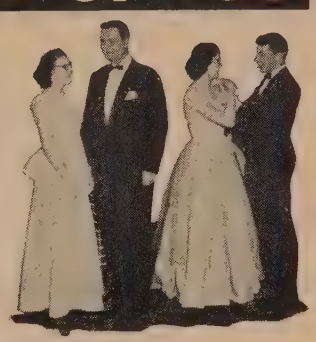

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personalia

Ramsey Pollard, president of the Southern Baptist Convention, has accepted a call to serve as pastor of Bellevue Baptist Church, Memphis, Tenn. He succeeds Dr. R. G. Lee who retired recently.

Everett L. Cattell, general superintendent of the Ohio Yearly Meeting of Friends Church, will begin his new duties as president of Malone College, Canton, Ohio, June 1. Dr. Byron L. Osborne, after forty years of service to the college as teacher, officer and administrator, will become president emeritus.

Kenneth L. Pike, a director of Wycliffe Bible Translators and professor of linguistics at the University of Michigan, has received the "Alumnus of the Year" award from Gordon College, Beverly Farms, Mass. Dr. Pike directs Wycliffe's Summer Institute of Linguistics at the University of Oklahoma.

Richard Farwell, a teacher in Western New York public schools and an alumnus of Houghton (N. Y.) College, is to succeed Dr. Woodrow I. Goodman as registrar of the college. Dr. Goodman begins his duties as the new president of Marion (Ind.) College in July.

Joseph W. Schmidt, president of Grace Bible Institute, Omaha, Nebr., for the past five years, died recently of a brain tumor at the age of thirty-eight.

Joe T. Odle, editor of the *Baptist Record,* Jackson, Miss., accompanied by Mrs. Odle, will attend the Baptist World Alliance in Rio de Janeiro, Brazil, when it meets in that country June 26-July 3.

Frank Boggs, bass soloist and recording artist for WORD Records, sang at the artist series held recently in Houghton (N. Y.) College chapel. A regular artist on the "Baptist Hour" broadcast, Mr. Boggs has been guest soloist with the Billy Graham team and the NBC television program, "Frontiers of Faith."

Paul C. Empie was elected recently to his fourth four-year term as executive director of the National Lutheran Council. Dr. Empie has been associated with the Council since 1940 when he joined it as part-time director of Lutheran World Action.

Delno Brown, minister of First Christian Church, Hobart, Ind., has assumed the duties of Educational Secretary and Citizenship Director of the International Society of Christian Endeavor, according to announcement by Harold E. Westerhoff, general secretary.

T. Berner Madsen, professor emeritus and vice president of Trinity Seminary and Bible College, Chicago, has retired from active educational work after forty-one years of teaching. He was president of the school, official educational unit of the Evangelical Free Church of America, when it was located in Minneapolis.

Daniel P. Fuller, son of Dr. Charles E. Fuller of the Old Fashioned Revival Hour, has been awarded a $4,000 scholarship for the year 1960-61 by the Commission on Faculty Scholarships of the American Association of Theological Schools.

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Dr. Clate A. Risley

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The best advertising any Sunday school ever puts out is its product. The kind of product is determined by the kind of teaching, the kind of teaching by the kind of teacher, and the kind of teacher by the training.

We cannot expect to have good Sunday schools producing good products without well-trained teachers. But there are other things that are vital that we may not immediately classify as advertising.

In addition to the teacher in the classroom, we must consider the whole Sunday school staff—the greeters or ushers at the door and the registrar or secretary in the department. Don't get upset and say, "Now he's only talking about the big Sunday school." No matter what size Sunday school you have, you ought to have someone to greet the people, to help introduce them to one another, and to help children with wraps and rubbers.

Whoever these are, they are the number one public relations people for your Sunday school. Whether they smile, talk pleasantly, inquire about the pupil's welfare, act friendly or the opposite is at the top of the list in advertising. You could spend $100 a week on what is called advertising and spoil it two minutes after strangers step inside the church because newcomers were not thoughtfully taken care of.

Friendliness is priceless. It may come naturally for some, but many people have to learn to be friendly. It pays. It is good advertising.

Many of the people who visit your church may not interpret the sign on the outside, but they learn quickly to interpret the saints on the inside. These little things are indicative of real concern and are a thermometer of spiritual life.

These personal touches are the best advertising. There is, however, another list of things not generally considered advertising that still comes ahead of the usual ideas of newspaper, radio, and direct mail.

The list begins with a clean church. Not all are able to afford a new church, but there is never an excuse for a church. Both advertise. One says, "We care," and the other broadcasts, "We are indifferent."

Next in line is good lighting, The added cost is only pennies. The results may be measured in souls and dollars. Lights outside and inside let people know you are in business. Turn them on. Don't be afraid that people will find you.

The last item is color. God is the creator of color. Do not be afraid to create an inviting, cheerful atmosphere. Tan is not the only spiritual color.

Advertising is the sum total of everything you do. Every time you open your mouth you are advertising.

WHAT A PSYCHOLOGIST THINKS ABOUT SUNDAY SCHOOL

by Clyde M. Narramore, Ed.D.

An eminent Christian psychologist and author relives his own Sunday School experiences, tells the strengths of the Sunday School, and shows the importance of Christ-centered materials especially prepared for each age level.

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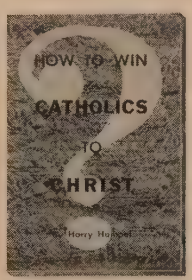

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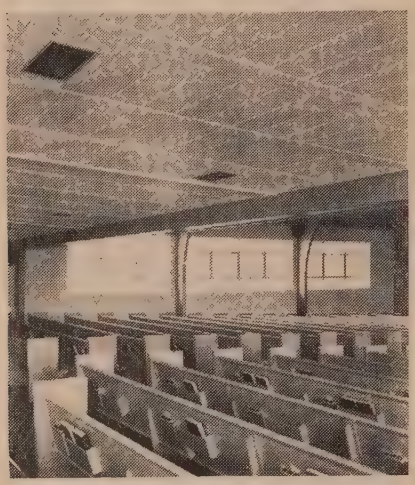

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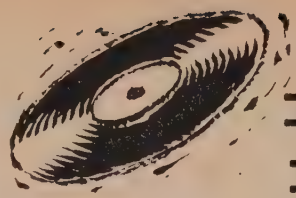

record reviews

■ OUR ORGAN OFFERINGS this month are four albums by Christian Faith Recordings featuring Paul Carson at the pipe organ. Only the pipe organ could do justice to the majestic hymns played and this versatile artist does a superb job of interpretation. Two of the albums feature selection from two composers, Charles Wesley and Isaac Watts. We liked the third one too, which tastefully presents some of the more popular "gospel" songs. The fourth is standard wedding music.

THE HYMNS OF CHARLES WESLEY, Christian Faith, No. C-1836.

Love Divine All Love Excelling, Rejoice the Lord Is King, See How Great a Flame Aspires, And Can It Be, O For a Thousand Tongues, Soldiers of Christ Arise, Come Thou Long Expected Jesus, Hail the Day That Sees Him Rise, Jesus Lover of My Soul, Depth of Mercy Can There Be, I want a Principle Within.

THE HYMNS OF ISAAC WATTS, Christian Faith, No. C-1834.

When I Survey the Wondrous Cross, There Is a Land of Pure Delight, Jesus Shall Reign, O God Our Help in Ages Past, Before Jehovah's Awful Throne, We're Marching to Zion, At the Cross, Let All on Earth Their Voices Raise, Am I a Soldier of the Cross?, Lord of the Worlds Above, O Bless the Lord My Soul, This Is the Day, Sweet Is the Work, Come Sound His Praise, The Lord Jehovah Reigns.

FAVORITE GOSPEL SONGS, VOL. 1, Christian Faith, No. C-1835.

I Saw a Man, I Found the Answer, Tenderly He Watches, The King and I, Until Then, Led By the Master's Hand, I Asked the Lord, If You Know the Lord, Beside the Still Waters, Known Only to Him, He.

WEDDING MUSIC, Christian Faith, No. C-1804.

Bridal Chorus, Always, By the Waters of Minnetonka, Evening Star, Because, My Heart Is a Haven, O Promise Me, I Love Thee, At Dawning, Speak to Me of Love, I Love You Truly, Wedding March.

■ THE UNIQUE STYLE OF Paul Harvey has long made him our favorite newscaster. We have appreciated his stand for old-fashioned Americanism and moral righteousness and we consider his album THE TESTING TIME (Word Records, W-3094-LP) to be especially significant. He takes an analytical look at modern America and re-states a basic conviction: It is not enough for us to be against . . . Americans desperately need something to be for . . . "a reason to live and reason to die."

Word Records says this record is required listening for all company executives. If it were required listening—once a month—in every American home, it just might make a difference in the future. On the back side of the album Paul Harvey "interviews" Barabbas, honors two Biblical newsmen, and with the X-ray eyes of a reporter, looks inside a miracle.

■ ANTHEMS OF PRAISE AND REJOICING by the Mitzelfelt Chorale (Christian Faith, No. MC-113) is an outstanding stereophonic album. There is nothing shallow here and for those who tire of the raft of lighter stuff that is being pressed, this album which has both musical quality and spiritual value is the answer. The mixed voices in this chorale are all trained musicians and their renditions of these majestic anthems are excellent.

The Heavens are Telling, And the Glory of the Lord, O Divine Redeemer, Light Divine, Bless the Lord, Pilgrims' Chorus, Alleluia, God So Loved the World, The Lord is My Light.

■ THE PARSCHAUER SISTERS (Diadem Productions, No. DLP 101) is an album featuring a couple of young teenage sisters who have been singing in public since they were two and three years old. Their musical ministry has extended beyond their native Canada to many countries of Europe. There is a spiritual impact to this album as well as good harmony when the girls sing in English, German, Dutch, and French.

This World Is Not My Home, No Not One, I Will Sing of My Redeemer, Let the Lower Lights Be Burning, Everybody Ought to Know, Amen Street and Hallelujah Square, Search Me O God, Two Paths Lie Before You, You Can Have a Song, Softly and Tenderly, If We Never Meet Again, Someday.

■ THERE IS BIG, big sound in the Paul Mickelson album, GLORY! GLORY! HALLELUJAH!! (Word Records, No. W-7004-LP). From the opening notes of "Battle Hymn of the Republic" to the last swelling "Amen!" of "Onward Christian Soldiers," the militant music of the church is excellently presented. The arrangements are Mickelson's and he directs the one hundred musicians of the Cathedral Symphony of London in the performances. This album is different—and good.

Battle Hymn of the Republic, Lead on O King Eternal, The Glory of God in Nature, This Is My Father's World, A Mighty Fortress Is Our God, God of Our Fathers, God That Madest Earth and Heaven, All Glory Laud and Honor. All Creatures of Our God and King, Onward Christian Soldiers.

■ MUSIC FOR AMERICA (Word Records, No. W-3097-LP) presents a variety of artists, most of whom record for Word, who have participated in large-scale "Music for America" productions across the nation. This is a good sampler of sacred music.

Forward to Christ (Music for America Choir), I'll Walk with God (Bill Carle), Thanks Be to God (Beth Farnam), Come Thou Fount (Charles Magnuson and Kurt Kaiser), O Master Let Me Walk with Thee (Frank Boggs), Only Trust Him (Paul Mickelson Orchestra), Singing (Ronnie Avalone), There's a Rainbow in the Sky (White Sisters), Just a Closer Walk with Thee (Ethel Waters), There Is a Green Hill Far Away (Bill Carle), Saviour Like a Shepherd Lead Us (Music for America Choir), When the Roll Is Called Up Yonder (J. T. Adams and the Men of Texas), Over the Sunset Mountain (Bill Pearce and Dick Anthony).

■ A FINE BARITONE voice is heard in an album entitled simply EARLE ANDERSON (Christian Faith, No. EA-4075). The very effective accompaniment is by Rudy Atwood and a string quartet. On some of the numbers Mr. Anderson is joined by his wife for a pleasing duet.

Amazed, Flee As a Bird, When He Shall Come, Under His Wings, The Lord Is My Shepherd, O Lord Most Holy, The Penitent, Picture Divine, There Is No Death, A Name I Highly Treasure.

■ THE BLACKWOOD BROTHERS are presented in two albums recently released by RCA Victor. This is southern quar-

tet singing by one of the best known groups in the business. The first album features six songs in an Hawaiian mood in honor of the 50th state and six in the standard quartet style. The other features selections from a concert recorded in the auditorium with all the audience response.

PARADISE ISLAND (RCA Victor, No. LPM-2033).

Paradise Island, Beyond God's Horizon, Land Called Heaven, He Will See You Through, Dreams of Tomorrow, Each Step I Take, My Lord Goes with Me, Behind Your Tears, Do You Go to Church?, My All I Give, Do You Know Jesus? Pay As You Go.

THE BLACKWOOD BROTHERS IN CONCERT (RCA Victor No. LPM-2137).

I'm Thankful, Not My Will, Hide Me Rock of Ages, I Get Happy, I Wouldn't Trade, How Great Thou Art, Never, Then I Met the Master, Dear Lord Remember Me, The Devil Can't Harm a Praying Man, He's All That I Need, What a Morning.

■ SEVENTY YOUNG VOICES from Augustana College at Rock Island, Ill., blend in a smooth album called FAVORITE HYMNS BY THE AUGUSTANA CHOIR (RCA Camden, No. CAL-546). This is just good solid singing of hymns that have stood the test of time. The arrangements are simple and tasteful; the performance is the same.

Onward Christian Soldiers, Rock of Ages, Stand Up for Jesus, Abide with Me, The Old Rugged Cross, Lead Kindly Light, Nearer My God to Thee, What a Friend We Have in Jesus, A Mighty Fortress Is Our God, The Doxology, Holy Holy Holy, O Sacred Head, All Hail the Power of Jesus' Name, My Faith Looks Up to Thee, Thine Is the Glory, Unto the Hills Around.

■ MORE QUARTET SINGING, but without the vocal gymnastics, is offered in BRETHREN, WE HAVE MET TO WORSHIP (Diadem Productions, No. DLP-105) by the Gospel Chapel Male Quartet. Many of the quartet albums are repetitious, but there is good balance and variety here. We also liked the spiritual quality.

And Is It So I Shall Be Like Thy Son?, Awake My Soul to Joyful Lays, Beneath the Cross of Jesus, Brethren We Have Met to Worship, Gazing on the Lord in Glory, Glory to God on High, How I Love to Talk with Jesus, It Is Glory in My Soul, I've Anchored in Jesus, Jesus My Savior Thou Art Mine, Lo He Comes from Heav'n Descending, Oh What a Savior is Jesus the Lord, Praise the Savior Ye Who Know Him, Redeemed, What Will It Be to Dwell Above, When I Survey the Wondrous Cross.

■ REFLECTIONS (Word Records, No. W-3089-LP) by the Dick Anthony Choristers runs the gamut of spiritual moods. The jacket blurb says, "As rays of sunlight on shimmering glass reflect in a dazzling array of color, so these songs reflect the various experiences and attitudes of a Christian." It is a good description. At times it is bright and assuring as in "The Lord's My Shepherd" and then it is quiet and haunting in "The Wayfaring Stranger." This album is easy and worshipful listening.

Turn Your Eyes Upon Jesus, Unworthy, The Lord's My Shepherd, Lead Me to Some Soul Today, Lead Kindly Light, The Wayfaring Stranger, Just a Little While, The Sands of Time, That Day at Calvary, The Garden of My Heart, I Touched the Heart of God, Abide with Me.

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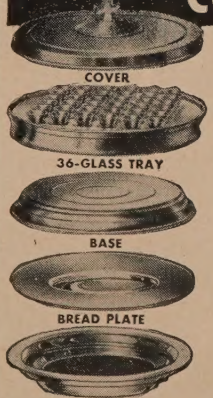

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Readers Say—

More About Money

To the Editor:

Even though "All . . . articles represent the personal views of the authors and do not necessarily reflect the policies of the NAE . . ." etc., I can't see why you should publish an instructive article like "The Christian and His Money" (Jan. 1960) unless you intend to teach others to hold the views of the author.

The writer quotes Jesus, "Ye are in the world, but not of the world," but before he finishes he places the Christian, it seems to me, both "in" and very much "of" and the quotation from "an ancient man of wealth of old Babylon" seems to be in harmony with some of his conclusions.

Are my wife and I fanatical ascetics because we use plain linoleum in our living room, drive an old car, and have not taken a vacation in fifteen years so that we may have to give to missions? Even so, we are shamed by the real sacrificial giving of others which far surpasses our giving.

Why is the world of today confronted with the spectacle of a church which never had it so good—numbers, riches, facilities, schools, able leadership, conferences, camps, magazines, broadcasts—but is impotent in the face of a rising tide of hideous sin and lawlessness? The picture is that of Samson. Mr. Barber simply paints a picture of God's Church with her head in the lap of this modern world. We mouth the words of consecration, but in works we deny Him. The path of power is impractical, too costly, too risky. We need a new vision of Calvary and its implications.

ROBERT A. GEARY
HERMAN, NEBRASKA

Critical Situation

To the Editor:

Edna T. Wilmington expresses alarm over your news on Communist infiltration in the United States (*Readers Say,* February 1960). Why have not more people read FBI Director J. Edgar Hoover's book, *Masters of Deceit?* I have spent considerable time and money during the past year in analyzing authoritative statements and writings for myself. The situation is critical. Shame on us who would take our ease in Zion and not be willing to sacrifice to save this beloved land.

GEORGE A. BERGE
JAMESTOWN, N. D.

Questions Book Listed

To the Editor:

I do not know what other fundamental pastors think about the listing of Edward John Carnell's book, *The Case for Orthodox Christianity* (February 1960), but I cannot understand it. The charges that Carnell has made against sound-thinking fundamental leaders today certainly raises some questions. It looks as though he is going along with many others down that well-known road to neo-orthodoxy and modernism.

My prayer is that even though you list the book in your magazine, you do not agree with his material.

NELSON E. HALL
ALBANY, N. Y.

(*Editor's note:* Not necessarily—no more than we would say we agree with everything in the other forty-nine books listed along with *The Case for Orthodox Christianity.* These books were selected by our book editor not because we agreed with them, but because they were significant publications.)

We Get This Kind . . .

To the Editor:

Kindly allow my subscription to expire. I have been disappointed with the NAE and its compromising position on apostasy, modernism and liberalism for some time. About the only "strong" position you take is against Romanism. Believe me, fundamentalism today has far more to fear from secularism as espoused by the Paul Blanshards (one of your heroes) than it has from Rome.

JOHN W. HAMILTON
ST. CLOUD, FLA.

. . . and This Kind

To the Editor:

Your very fine magazine was brought to my attention a few months ago by a recent graduate of Wheaton College. I enjoy reading it and am quite enthused by the bold stand you take on many of the controversial issues of the day.

SAMUEL A. RAUSCH
WARREN, OHIO

To the Editor:

I have been a subscriber to *Action* since it first began when the price was fifty cents a year. My pastor, Dr. Herbert Mekeel, urged us to read the samples he had placed in the vestibule and to subscribe. I did—and have continued to read it all these years.

As a member of the Women's Christian Temperance Union and an officer of the American Legion Auxiliary, *Action* has been a help in keeping abreast of the legislative work in Congress.

MRS. RUSSELL A. WARNER
SARASOTA, FLA.

To the Editor:

The article, "A Return to Good Reading," (February 1960) was a splendid one. More like it, please. Altogether this number had a lot of good practical material.

ALBERT O. PLANTINGA
MELROSE, MASS.

To the Editor:

Enclosed is my subscription to your worthy magazine. I am thankful for the work of NAE and pray that its influence may continue to increase. It is so much needed.

MRS. M. E. MCNUTT
PORTLAND, OREGON

To the Editor:

Here is my renewal. I love the gospel and am glad to share with you the heritage we hold as a trust from God.

WILLIAM H. ENSIGN
LOS ANGELES, CALIF.

Presidential Nominee

To the Editor:

No question is being more hotly discussed today than the propriety of discussing a man's religion when he is seeking the presidency of the United States. Roman Catholics, with a prominent and much-publicized candidate in the running pretend to be terribly shocked when his religion is mentioned. They scream "bigotry" when people ask whether his first loyalty would be to his country or to his religious superiors and to what extent he would be bound by the orders of a foreign potentate whom he regards as infallible and having the power of God.

The office of President of the United States carries a terrible responsibility. Nomination and election of a Catholic President should be postponed until such time as the Roman Catholic Church in America renounces its foreign control.

JACK ODOM
FORT BRAGG, CALIF.

Stamps Wanted

To the Editor:

Our mission could benefit by receiving cancelled stamps from your readers—especially the higher priced and commemorative stamps. They should be sent to Rev. Kenny Joseph (JEOM), % L. W. Hudson and Co., P. O. Box 4015, Fresno 44, Calif.

KENNY JOSEPH
CHICAGO, ILL.

COVER PICTURE

Chicago, the convention city, is seen at dusk in this unusual skyline view looking from the shores of Lake Michigan. Our apologies to Roy Wolfe of World Vision for failing to identify him as the photographer for our striking cover picture last month showing a Chinese fisherwoman in Hong Kong.

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"I NEVER HEARD OF Jesus Christ! I never knew anyone died for my sins! I never knew I could have peace in my heart! I never knew! I never knew!"

This was the cry of an Indian villager who had just heard the message of salvation for the first time. Can you hear it? A leader in the Bible Meditation League did. He was stunned. He went to his knees day after day. "Six hundred thousand villages in India where they have never heard. O God, show us how! Show us how! Show us how!" And then the answer came. It was God's own Word speaking:

> *"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them . . . Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest"* (Matthew 9:35-38).

The prayer-cry changed from "Show-me!" to "Use me!" "Use me to pray for laborers. Use me to contact consecrated missionaries and nationals who will go into these unevangelized villages." Letters were speeded to Christian leaders in India: "How many and what villages will you undertake if we will provide $25.00 worth of scriptures and study materials for each village?" (This is the amount which the Communists report they are spending for printed propaganda for each of these 600,000 villages.) The answers came!

- Presbyterian missionary John H. Davey replied, "I'll undertake evangelizing 175 unevangelized villages. My co-laborer Missionary Young will undertake 175. My co-laborer Kirkpatrick will undertake 72."
- Christian and Missionary Alliance worker Jacober pledged 800 villages!
- The Salvation Army pledged 460!
- National educator Kurien pledged 10,000!
- The Assemblies of God pledged villages!
- United Missionary missionaries pledged thousands!

On and on it sweeps. To provide the material needed thus far for 1960 requires $778,000 at $25.00 per village.

NOW IT'S YOUR TURN!

The cry has come to the United States and Canada, "Who will underwrite the money for the giving of the gospel for the first time to these tens of thousands of unevangelized villages? Will you?"

Speed your checks and money orders for your villages and thrill as the monthly reports come to you—reports, such as this one, already pouring in: "I had at least one or two souls on the first visit, and then when we returned there were multitudes who had begun to understand the Jesus who died for them on Calvary."

A special 29-minute tape has been prepared for use in groups—churches, missionary societies, prayer groups, etc. To get it for your group write to League president, Dr. Don R. Falkenberg, 1416 Tanager Drive, Orlando, Florida, indicating the proposed date of use and the anticipated number who will hear it.

Presbyterian missionary John H. Davey is shown as he distributes literature to eager people in a village which he is evangelizing with both the spoken and written Word. Thousands of other villages wait for the Good News.

Gifts for this numerically largest crusade for unevangelized souls in history should be sent to The Bible Meditation League, Box 477-U, Columbus 16, Ohio. All gifts will be receipted. All gifts are eligible for income tax deduction.

Remember—India is on the Communist time schedule for 1962. The time is short. Speed the Light!

"MONKEY BUSINESS"

SMILES! As unforgettable Toby worries about "how human monkeys are!"

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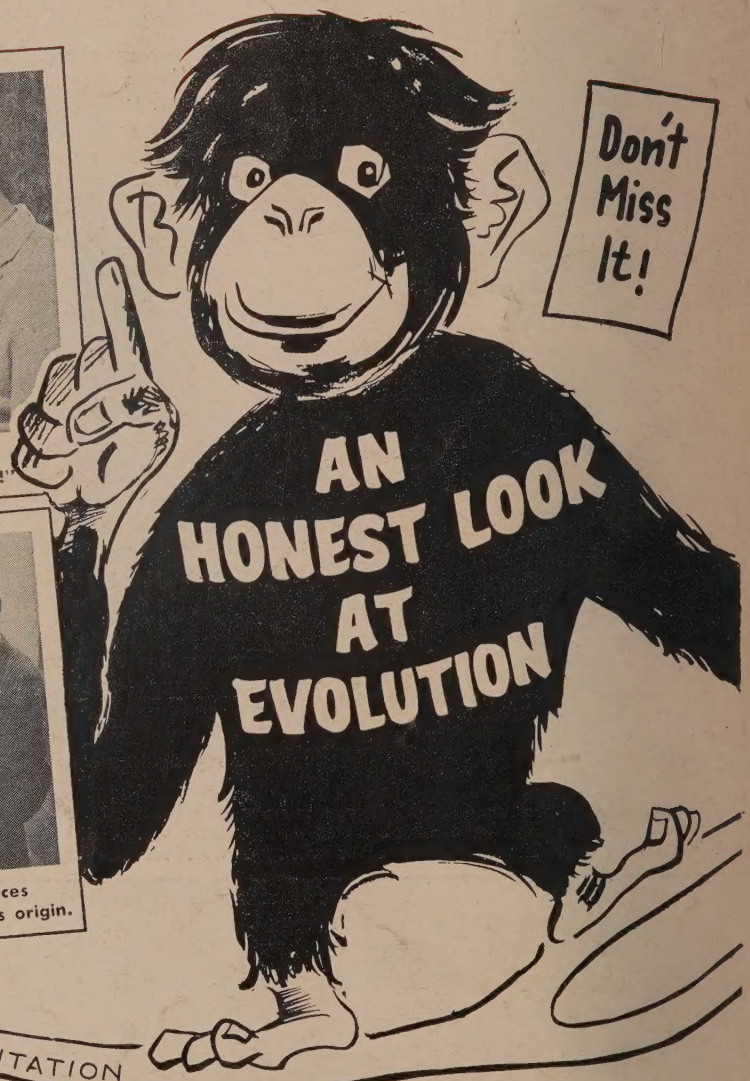

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